R. Ovidius. 1163 2

Phaetons Folly,

OR,

The downfal of Pride:

Being a Translation of the Second Book of *Ovids Metamorphosis*, Paraphrastically and Grammatically:

TOGETHER WITH

Flowers, Phrases, Rhetorick, Etymologies;

And where is lively set forth the danger of Pride and Rashness, with the safety of Moderation, &c.

It may be added as a Supplement to Mr. *Brinstyes* Translation of the first book of *Ovids Metamorphosis*, as being a very speedy and approved way to attain perfection in the *LATINE TONGUE*, &c.

In the close is added

An Essay on the first Elegy of *Ovids de Tristibus*.

Here you have whatever is of worth (in reference to this Fable) in *Regius*, *Lactantius*, *Placitus*, *Rhodiginus*, *Egnatius*, *Glarean*, *Langelius*, *Fanensis*, *Golding*, *Sandys*, *Sabin*, *Bersman*, *Farnaby*, *Natalis Comes*, &c.

Nec preme, nec summum molire per æthera currum: &c.

Dorso——*medio tutissimus ibis.*

In the Preface you have a Directory consisting of divers Rules, for the Direction of Children in the Art of Poetry.

London, printed for *George Calvert*, and are to be sold at his shop at the sign of the *Half-Moon* in *Pauls* Church-yard, 1655.

BRITISH MUSEUM

To the Ingenious Gentleman, and his much honoured Friend,

Col. *Richard Greaves*

Of *Moſely*-Hall in the County of *Worceſter*, Eſq;

Worthy Sir,

HAving (ſome years ſince) taken ſome pains in Tranſlating theſe two excellent and eloquent pieces of *Ovid*; viz. His *Phaeton*, and

the Contention between *Ajax* and *Vlyſſes* for *Achilles* Arms: I could not find a fitter Patron then your ſelf, whoſe Prudence and Proweſs hath long ſince praiſed you in the gates. Tis wel known that you were one of thoſe that came with the firſt to the *help of the Lord againſt the mighty*; you have ſealed the Truth with your blood, and have received no leſs then ſeventeen wounds in many ſignal battels, beſides the dangerous hazards which you did run at the relief of *Taunton* in its low condition, &c. And now that you are come to your own in peace, God hath made you

you a Pillar to uphold his Worſhip there, and hath given you a heart to do more for the upholding of the Miniſtery, then many that have ten times more means then you have. And whereas Military imployment impairs oft times the Piety and parts of many, it hath improved yours with many choice experiments: few converſe with you but they are the better for you; for my own part, I muſt confeſs, I ſeldom come to you, but I learn ſomething from you. And that time which many Gentlemen ſpend in Drinking, Smoaking, Healthing, Hunt-

Nunquam ad te accedo, quin abs te abeam doctior. Ter.

Hunting, Hawking, Whoring and all manner of profaneſs that time do you ſpend in ſtudy, pious duties, and your civil affairs. How many might have ſaved their Eſtates, their Good-names, their Health and Wealth, had they followed your pious Example!

God hath now bleſt you with a Son; tis your duty, and it will be your wiſdom to ſeaſon him with Piety betimes; for the principal cauſe of all the wickedneſs which abounds in the world, ſprings from the contempt of God in youth. Seldom do we ſee a Devil in youth, prove a Saint

in

age: When we are young, e are moſt ſtrong and ctive, moſt tractable and achable; like ſoft wax, apt o take any impreſsion; like n Oak, whilſt tis a twigg ou may bend it any way, but hen grown to a tree, you may ſooner break it then bend it. Hence the Lord calls for he *Firſt-fruits*, and the *Firſt-born*; and commends *Ioſiah* and *Obadiah* for fearing him when they were young; and *Timothy*, for knowing the Scriptures from his childhood, yea from his infancy (as the word properly ſignifies.) Its good to teach children the Scriptures betimes;

Iuventus flos ætatis, ætas omnium florentiſsima, validiſsima.

Βρέφος, infans, puer recens natus.

betimes: for the veſſels wch are firſt ſeaſoned with the ſavour of life, ſeldom or never loſe it, *Pro.*22.6. and though whilſt they are very young, they cannot come to much underſtanding, yet the having of Scripture phraſe is very uſeful, and will much ſtead them when they come to riper years, and are able to dive deeper into the meaning of thoſe things which they retain perfect in their memories from their childhood. And ſince Humane Learning is an excellent Preparative to Nobler ſtudies, I have Dedicated theſe my labours unto you, for the bene-

fit

so of your Heir, so soon as he shall be able to use them. Now the good Lord grant, that as you inherit your fathers Possessions, so you may resemble him in piety, magnanimity & zeal, who was the Ministers Patron, the poor mans Shield, the good mans Tower, & the wicked mans Terror. The *Lord* recompence all the labour of love which you have shewed to his house and Ministers seven-fold into your bosom; he enable you and your vertuous, ingenious consort to walk answerable to the light and mercies which you enjoy, that your last days may

be your best days, and you
works more at the last then
the first. This is and shall b
the constant Prayer of

Kingsnorton,
Octob.23.1654

Your devoted
Servant in the Lord,

Tho. Hall

BRITISH MUSEUM

To

To the Candid

READER.

WHen the Tabernacle was to be built, some brought Gold, some Silver, some Badgers Skins, some Goats Hair; and he that brought least if he brought it with a willing mind, was accepted: I having no better at this time to bring, have brought my gripe of Goats Hair to the building of the house of my God, in the land of my Nativity. As for these kind of Translations, they have long since been practised, proved, and approved by very Grave, Learned and Judicious men, as I have shewed in my Preface to the Translation of the 13 book of *Ovids* Metamorphosis. Tis a way that will make

Bonum quò communius eò melius.

Learning easie, familiar and common and if Learning be good, the more common it is, the better; for tis not Learning, but the want of it which breeds errours and heresies. I have added an Essay on the first Elegy of *Ovids de Tristibus* such as have judgement may find some light for the rest of the Elegies, from two acute English Poets: *viz.* M. *Cahill* and Mr. *Saltonstal*. And that nothing might be wanting either to Master or Schollar, I shall give a few experimental Rules for both.

Rule 1.

1. Let every School-master lay his Foundation well, make perfect in Nouns and Verbs. A Minister that never Catechizeth, and a School-master that neglects the grounding of his Schollars, shall do but little good. Tis a just complaint of our English *Seneca*, I have seen (saith he) an indiscreet School-master, whilst he affects the thanks of an over-weening Parent, marr the progress of a forward childe, by raising him to an higher Form and Author, ere he well learned his first Rules;

B. *Hall* in his Epist. to the Old Religion.

[illegible]; whence follows an empty osten-[illegible], and a late disappointment.

2. Cause your children to come as [illegible]tly as may be; unconstancy dis-[illegible] both Masters and Schollars; Pa-[illegible] are much to be blamed in this re-[illegible]. Two or three years are often gain-[illegible] by Constancy.

3. In the Government of your Schol-[illegible] keep a Medium; be not too familiar, [illegible] that breeds contempt; but carry an [illegible] and majestie in your place, or you [illegible] all; yet be not too austere, lest [illegible] impair their naturals, and make your Schollars Dunces. Governors are called [illegible]thers in Scripture, to put them in mind [illegible] those tender affections which should [illegible] in them towards their inferiors; else [illegible] damp their endeavours; *Dum in [illegible] timent, nihil conantur*; hence [illegible] truly complains, Tyrannical; impa-[illegible], hair-brained School-masters are as [illegible] as Hangmen and Executioners, they make many children endure a † Martyr-dom all the while they are at School; and by their excessive severity they quite o-verturn the Temperature both of body and mind, still chiding, railing, frowning, lashing.

Sint Præceptores erga discipulos, ut erga filios affecti, ne nimiâ austeritate, igniculum à natura datum extinguant: Posselius.

* *Burton. Melanchol. page* 144, *&c.*

† S. *Austin* complains of this as of a kind of Martyrdom. Confes l. 1. c. 9. &. 12.

ashing, &c. till they are *fractis animis* moped oft times, being weary of their lives, [*nimiâ severitate deficiunt & desperant*] and think no slavery in the world like that of the Grammer-School, &c.

4. Get a meet and tractable spirit: the best Metals are the most ductible. Nothing worse in a School-master then self-conceitedness, to think their own by-ways the best ways. *Solomon* oft condemns such, [*Prov.* 3.7. & 26.12. & 27.22.] A man had better be ignorant, then conceited of his own knowledge: for this opinion of knowledge, keeps out true knowledge. Not onely Instruction, but Correction is lost on such Opinionists. *Prov.* 27.22. *Though thou shouldst bray a fool in a mortar, yet will not his folly depart from him.* He speaks not of a natural fool, nor of one that is convinced of his foolishness, but of him (who is the fool of fools) who is in love with his own fancies and shadows of wisdom; take such a fool and beat him to pieces in a mortar (i.) let him be afflicted till he is almost destroyed, yet his folly departs not from him. He will not leave his old *Mumpsimus*, for a new *Sumpsimus* like that old Mass Priest,

Multi ad solidam eruditionem pervenissent, nisi se pervenisse jamputassent.

Mumpsimus

Mumpsimus *orabat triginta circiter annos*
Indocti quidam Sacrificus generis;
Sumpsimus *interea quantumvis esse legendũ*
Admonitus, tenuit Mumpsimus *ille suũ.*

5. A School-master must not onely be sufficient for learning, but he must be *apum-natus* (as we say) one fitted and qualified for such a Profession; else a man may be a great Schollar, but a sorry School-master.

1. He must be a discreet man, having an Eagles eye, to dive into and discern the several natures and dispositions of his Schollars. Some are industrious and towardly, but of a timerous temper; these must be encouraged; others are of a rude, impudent, idle disposition, these must be rudely corrected. Some have weak parts, others stronger; some are ruled with words, others with blows, &c. and as there's difference in natures, so a wise man will see a difference in faults; he must not be always beating: 'tis the glory of a man to pass by infirmities, and to observe what is done through weakness, what through wilfulness; what of infirmity, and what of obstinacy; what is done

Noxæ pœna par esto.

Affus non facit ream nisi mens sit mea.

done casually and accidentally, and what desperately and deliberately, &c. a sharp word, yea a frown is sufficient correction to some natures, for some offences &c.

2. He had need to be a very *Humble* man, that so he may stoop to the lowest and meanest offices of his calling. He had need also to be a man of singular *Patience*, that he may be able to undergo the manifold provocations that come from the disorders of children, and especially from fond, ungrateful, and foolish Parents.

Lastly, He must be a stayed, sober, holy man, one who may teach his children by his life, as well as by precepts; for we are all apt to live, *non ad rationem, sed ad consuetudinem*, and to follow presidents rather then Preceps. Now what is learnt in youth, is seldom unlearnt in age. *Quo semel est imbuta, &c.* To all these *Industry* must be added; there's no good to be done in this calling without strong labor; the Master must labour, and the children must labour; for as in getting riches, 'tis Gods blessing on the diligent hand that makes rich, so 'tis not the somnolent, but the diligent that are Rich in learning. If any desire to see more Rules, let him peruse

[of that elaborate Treatise, Mr. *Fullers* *Holy-state*, lib. 2. chap. 16.]

I come now to set down some Rules and Directions for Versifying, that children may have their judgements informed which are good verses, and to be imitated; which are bad, and to be shunned. None hath taken this pains in English before, that I know of.

Rule 1.

1. Let not your verse begin with a cutting off (especially if the word have but one syllable) it mars the grace of the verse, *E.G.*

Si ad vitulā spectes, nihil est si pocula laudes.

2. Let your words be linked and chained (as it were) one in another. *E.G.*

Infandum regina jubes renovare dolorem.
Plena verecundi culpa pudoris erat.

On the contray, that verse of *Ennius* (where the words are *tanquam arena sine calce*, *Independent*) is deformed. *E.G.*

Roma omnia terruit impiger Hannibal armis.

3. Let

Adonicum suavissimum est, quod duabus constet dictionibus. E.G. *Rara juventus.*

3. Let your *Hexameter* end with a word of two syllables, or three at the most. End not with a word of one syllable, or four syllables. *E.G.*

Nascuntur aliæ gentes, aliæ minuuntur.

4. Let your Pentameter or short verse, end with a word of two syllables, seldom with three or more. *E.G.*

Icarus Icariis nomina fecit aquis.

Not thus, *Interdicta mihi cernitur Italia.* Let it not end with a Monosyllable. *E.G.* *Omnis an in magno culpa Deos sceleris est?* unless there be a cutting off, as *Hæc quanto melior sors tua sorte mea est!*

5. Use no Rhiming Verses (though sometimes the best of Poets use them.) *E.G.*

Vir prætor Uxori, frater succurre sorori.

nor words ending alike. *E.G.*

Mœrentes, flentes, lachrymantes, ac miserantes.

6. Words too long, or too short, must be avoided. *E.G.*

Conturbabantur Constantinopolitani.

Innumerabilibus sollicitudinibus.

Such is that carmen plaustrale (quod justum

plaustri

[illegible]stri enus videtur) which one bestows on the Papists.

Bombard.-gladio-fund'-hasta-flammiloquentes.

One *Hermes* that affected such swelling words, was mocked thus,

Gaudet Honorificabilitudinitatibus Hermes, Consuetudinibus, sollicitudinibus.

Nor yet must your words be too curt and short. *E.G.*

Non ex his est qui se sanos vivere curent.

7. Tis ill to end with one long word, or three words of two syllables. *E.G.*

Quisquis luxurie, tristive superstitione.
Semper ut inducar, blandos offers mihi vultus.

8. Tis an excellency in Hexameters and long verses, not to end the sentence till the fourth, fifth, or six verse; but in long and short verses, usually a Distich sufficeth.

9. Chuse fit and proper Epithets, these like stars adorn and illustrate a verse, when without them a verse is low and naked. Place your Epithet first, and your Substantive last, let them have their

their Vicissitude, *E. G.* (frontes,

Nec fragili gemina poliantur pumice
Candida nec nigrâ cornua fronte gerat.

Such placing is most pleasant, and keeps the mind in suspence till the last.

10. Let your verse be suitable to your matter; if you be to speak of Excellent matter, let it be in a lofty stile; if of a low matter, let your verse be answerable. Spondees are naturally slow and grave, fit for lamentations and weighty matters. Dactyls are more quick and pleasant, and to be used either in delightful or hasty matters. So *Virgil* excellently.

Quadrupedante putrem sonitu quatit ungula Campum.

So *Ovid.*

Mari videt hanc, visamq; cupit, petitaq; capitq.

This is judged to be one of *Ovids* best Verses, it mounts aloft, and runs pleasantly.

11. A fit Connexion and sweet Variety of Spondees and Dactyls do adorn a Verse; [illegible] all be Spondees, the verse

is

* *Obstupuit, retroq; pedem cum Voce repressit.*

a too slow; if all Dactyls too quick.

12. Make use of figures and Tropes, a verse without them is like a man without cloathes, naked and uncomely; but adorned with them is beautiful and delightful. Figurative expressions become a Poet. *E.G.*

——*Cygneas imitantur tempora plumas.*

Anaphora adorns a verse, *&c.G.*

Hoc tenuat dentem terram findentis aratri,
Hoc rigidos silices, Hoc adamanta terit.

So *Anadiplosis* is pleasant, *&c.G.*

——*Sequitur pulcherrimus* Astur,
Astur *equo sidens*——

And *Epanalepsis. G.*

Militat omnis amans, & habet sua castra Cupido;
Attice, crede mihi, militat omnis amans.
Multa *super Priamo rogitans, super Hectore multa.*

Thus I have given you a Taste out of a full sea; if this my labour may be useful to any, I have my desire; and that it may be so, is and shall be the prayer of him who desires to be useful in his generation.

Tho. Hall.

Ad Opusculum hoc amantissimi sui, Magistri Thomæ Halli.

PRodi parve liber, dux & lux magna future

Οὔρεα μουσάων τοῖς ἀναβησομένοις.

Parvus es, at parvi teneris Heliconis alumnis

Οὐκ ἔσεαι. Τούτοις χεὶρ καὶ ὀπωτὴ ἔσῃ.

Nec teneris solùm, verùm queis grandior ætas:

Καὶ τούτοις Χεύσει κηρία σεῖο μέλι.

Es genitore satus, cujus tibi plurima virtus

Πρὸς ἔσται μεγάλη καὶ παρὰ πᾶσι κλέος:

Ille tuus genitor divini oracula Verbi

Ποιμνίῳ εἰλικρινῶς ᾧ διανοίγει ἀεὶ.

Ille lupos abigit, veniant si fortè, rapaces:

Εἰσὶ καὶ νῦν πλεῖστοι Ἀγγλογενέσσι λύκοι.

Ille agilis graviter minitantem proterit Hydram:

Πᾶσι καὶ ἀντιμάχοις ἀμφιτίθησι πέδας.

IV

Ille (quod & solum non est leve munus onúsque)

Πλειονα παιδεύει παιδία φιλόπονος.

Ille, Hyperaspistes, nuper, (me judice) dignam

Τῇ κεδρῳ, εἰς πάντων χεῖρας ἔηκε βίβλον.

Cujus, ut eximii fœtus, est plurimus emptor:

Τρὶς γὰρ τοῖς ἐδόθη ἐν τρισὶ μησὶ τύποις.

Ex Halli pharetra cùm tu promare sagitta

Ὦ βίβλε, κἂν μικρὴ ἦς ναι πολύτιμος ἔσῃ.

Th. Dugard. A.M.

BRITISH MUSEUM

The Second Book of *Ovids Metamorphosis* Grammaticaly Translated.

Fab. I. of *Phaeton.*

The † Argument or Matter.

PHaeton *Son to* Phœbus *and* Clymene *the daughter of* Oceanus *and* Tethys, *when he came to maturity, was sent by his mother, to visit his father, who unhappily going to the rising Sun, rashly and ambitiously desires the Government of his chariot: the tender father pauseth a while, yet at last grants*

† In construction these Circumstances must be observed. *Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.*

Φαέθων (i) *Lucidus,* ἀπὸ τῆς Φάος, *à luce, &* ἄιθω, *uro.* He is said to be the son of *Sol,* because he first observed the course of the Sun by his Astronomy. He was supposed to be *Phut,* the third Son of *Cham,* mentioned Gen. 10. *vel* à Φάος & Θέω. v. Beeman. p. 477.

See Ross his *Mystagogus Poeticus*, p. 359. &c

grants his request; but withal tells him the danger that would ensue such an attempt; giving him many directions and faithful instructions for the management thereof. Phaeton *being inconsiderate and careless of any future event, presently makes use of his fathers grant. The fiery horses of the Sun, proving too heady for their young Master, forsake their common Road, overthrow the chariot, and set the world on fire: whereupon the scorched earth craves help from* Jupiter, *who fearing lest himself also should be burnt, smites* Phaeton *with a thunderbolt, whereby he fell into the River* Pa. *His Sisters lament his downfal, they are turned into Poplars, and their tears to Amber.*

The Morall.

Youth is unfit for rule and Government. *Temeritas est florentis ætatis, prudentia senectutis.* Cic. Natalis Comes, p. 5. &c

THis Fable sets forth to the life, the Nature of rash, ambitious, inconsiderate Rulers, who being inflamed with a desire of Government, aim at things above their

their reach, to their own ruin and downfall. Many rash, young Phaetons, *who want experience, take from them the ruling of Commonwealths, yet cannot rule themselves; will teach others, when they themselves had need to be taught; and will needs be Governours of others, when yet they cannot govern themselves: Let these* Phaetons *remember* Phaeton.

If every *Phaeton* that thinks himself able, may drive the chariot of the Sun, no wonder if the world be set on fire: this hath brought those Heresies and confusions into the Nation, which have overspread it like a Leprosie.

2. *Children and young persons must harken to the sage advice and counsel of their superiours;* Phaeton *contemning his fathers precepts, came to misery.*

3. *Rash promises are not to be kept.* T'was Phœbus *his folly to keep his unadvised promise made to* Phaeton, *whereby he set the world on fire.*

Cicero l. 3. officior.

The Second Book of *Ovids Metamorphosis.*

Paraphrase.

THe lofty palace of the Sun was [raised] on high pillars, Famous for shining gold, and Carbuncles which shined like fire: The roof of pure Ivory: The two-leaved doores

Grammar.

The Palace of the Sun was high with lofty † pillars.

* For a Carbuncle [or sparkling stone red like fire] imitating the flames: whose highest tops bright Ivory did cover.

Rhetor. Etymolog. &c.

Aulæ solis Periphrasis.

† *Columna dicitur quòd culmina sustineat.*

Pyropus, gemma flammæ colorem referens, gemma habens πυρὸς εἶπε (i) ignis faciem. Syn. Spe. pro quálibet gemmâ radiante instar carbunculi. Et Syn. Membri, numerus singularis pro plurali.

Valvæ sic dictæ, quòd in se volvantur.

[made]

‖ Did glitter [did cast out beams like the Sun] in the threshold [or entry.]

‖ *Nam in valvis argenteis quatuor elementa cum animalibus suis à Vulcano fuerant sculpta.*

The ‖ work did surpass the matter.

‖ Had carved the Seas compassing the middle Lands [earth] and the world of Lands [of Earth.]

† *Mulciber, Vulcanus, à molliendo ferro. Vel à mutilando; claudus enim à poetis fingitur & mutilatus. Fire mollifies mettall.*

* *Periphrasis Oceani.*

Triton, a God of the Sea, and *Neptunes* Trumpeter.

‖ The world.

Proteus, a God of the Sea, who could change himself into any shape.

‖ Wan, skie-coloured.

‖ variable, unconstant.

Proteo mutabilior, Prov.

Egæon, ἀγαίω, *su-*

‖ Pressing the great backs of Whales with his Armes.

[*made*] *of silver* ‖ *did cast forth a radiant light* [*yet*] *the workmanship* [*of things therein*] *did* [*far*] *excel the matter* [*whereof the doors were made:*] † *for there* Vulcane *had* ‖ *ingraved the* * *land-embracing Seas, and the Earth, and the Heaven which hangeth over the* ‖ *Earth. The water hath* ‖ *blew Gods,* [*as*] *shrill* Triton *and* ‖ *mutable* Proteus, *and* ‖ Egæon *riding on a Whale,*

*Whole * With Doris, and [her] dāghters, some of them swimming, others sitting on a rock, do dry their Sea-green hair, others ride on fishes: They are not all alike, Nor yet [much] * unlike, they look like Sisters.*	* And ‖ Part of whom doth seem to swim, Part sitting on a damme [do seem] to dry [their] green hairs. A certain [part] to be carried by a fish. There is not one face to [them] all. * Divers, [differing] such as it becometh the [visage] of Sisters to be.	*perbio*; a Giant who at once flung an hundred rocks at *Iupiter*, and for it was bound with an 100 chains to the rocks of the *Egæan* Sea. *Doris* wife to *Nereus*, and mother to the Sea Nymphs.
*The Earth † hath men, ‖ Cities, * Woods, ‖ Wild Beasts,*	† Doth bear, ‖ and, * and ‖ and	*q; q; q; Polysyndeton. Terra tam affabrè erat sculpta, ut urbes, flumina, sylvæ, nymphæ, & feræ ei inesse viderentur.*
** Rivers and Nymphs and ‖ other rurall Gods.*	* and ‖ other Divine powers of the Country.	*Hæc super, pro, super hæc. Anastrophe.*
Over [all] these Heaven is placed, be-	The image of the shining heaven is placed [set.]	

The 12. signes of the Zodiack, fix on the right hand, inclining to the North, and fix on the left hand inclining to the South.

Clymeneia proles, Phaeton the Son of *Clymene*.

Accliuo (i) *arduo, edito; regia enim solis fuit in editiore loco.*

Tectum, pro domo. Syn. partis.

And fix signs on the right hand doors, and so many on the left.

Whether after that *Clymenes* off-spring came by a steep bound, or [limit.]

And hath entred the houses of his doubted parent.

‖ He takes his steps to his fathers countenance.

And standeth afar off: for neither did he bear or [endure] his lights [eyes] neerer.

Splendorem solis propinquiorem ferre non potuit.

Phœbus, Φοῖβος quasi Φάος ex Φῶς lux, & βίος vita, (i) lux vitæ, affert enim vitæ instrumenta liter. Vere enim redeunte Sole ad nos, omnia reviviscunt, & quasi reviviscunt.

* cloathed.

Smaragdus lapis splendidissimus, a pretious stone.

† cleer, or [bright] Emralds.

ing decket on both sides with six [refulgent] signs. To which Palace so soon as Phaeton with much labour came, ‖ he entred the house of his supposed father.

[And] forthwith ‖ goes into his fathers presence, standing aloof; for he was not able to endure so pure a light. Phœbus * covered with a purple garment, did sit in a throne shining † with Emralds: On each hand [stood]

On [this] right

[stood] dayes, months, years, ages, with their equal hours;
[There] stood the Spring-time with [a fresh] & flourishing crown.
Summer stood naked, with Garlands made of corn-ears; And Autumn ‖ stood besmeared with treading grapes;
[Next stood] ‖ the Icy Winter with hoar-hairs:
All-seeing Phœbus sitting in the midst, sees the [fearful] youth trem-

[hand] the day and moneth, and year, and ages, and hours placed [set] with equal spaces [did stand.]
And the new Spring did stand compassed [besett] with a flourishing crown.

Naked Summer [heat] did stand and did bear, Garlands [made] of ears of corn.

‖ Did stand, filthy [unclean.]

‖ and Rugged, [rough] in respect of his hoar-hairs [or about his gray hairs.]
From thence the Sun being middle in place saw with [his] eyes (by which he seeth all things) the young man sore afraid.

Comites, assessoresq; Solis describit, qui ipsum nunquam relinquunt. Sol enim omnium temporum author & moderator. †*Seculũ*, the space of an hundred years; *Ætas*, the space of thirty years; *Lustrũ*, the space of five years. *Quatuor anni partes ita describit ut singulis suam attribuat proprietatem. Vere namq; oriuntur flores, è quibus coronæ conficiuntur. Æstas nuda pingitur propter æstum, quo frumenta matureſcunt. Autumno vindemia assignatur. Hyems frigoribus glacieque infestatur. Serium, à serendis floribus.*
Autumnus, q. auctũnus, quia tunc fruges augentur: vel, quia receptis in horrea frugibus, augetur agricolis nummus.
Hyems, quod tum multi limbres, vel παρὰ τὸ ὕειν, à pluendo.
Secundum canos capillos, Synechd.
Videt oculis. Pleonasmus

blin

bling at the novelty of [these] things. O Phaeton, ‖ An off-spring not to be denyed by [thy] parent, and what cause [was there] of this way [journey] to thee? what hast thou sought in this tower? ‖ saith he, ‖ worthy of such a father, what makest thou here? why camest thou to my Court? He answereth; O publick light of the vast world, O father Phœbus! ‖ if I may be so bold as to use that name, ‖ If thou giveſt the uſe of this name to me, viz. that I may be called thy off-ſpring. And my mother [to save her self] hath not falsly fathered the fault upon thee.

Clymene, ἀπὸ τῦ κλύειν, quod inundare ſignificat. v. Natal. Com. P. 544.

Nor *Clymene* doth cover [hide] her fault under a falſe image [ſhew.]

Pre-

Produce some sign [my] father, by which it may appear that I am thy real son, and I may be no longer doubtful.	O father give [me] signs [tokens, pledges] by which I may be believed [to be] thy true issue.
	And take away this error from our minds.
He had no sooner ‖ spoken [thus:] but [his] father layed aside his shining ‖ rayes [from] about his head, and ‖ commands him to draw neer. And ‖ imbracing him he said, Thou art worthy of such a father, and thy mother is true [in this matter.]	‖ He had spoken.
	‖ Beams about all his head.
	‖ Hath commanded him to approach more neerly.
	‖ An imbrace being given, neither art thou worthy to be denyed to be mine; and *Clymene*, saith he, hath published [affirmed, spoken] true births, *viz.* that thy original is true; for thou art descended from me.

Styx, à ςυγοῦν, odisse, a river of Hell, and so sacred to the Gods, that if any of them swear by it, & break his oath, he shall be deprived of his Godhead, &c. *Stygis numen dii fallere metuebant. Dii cujus jurare timent, & fallere numen.*	And that thou maist less doubt, ask, [crave] any gift, and thou shalt have that, I giving [it] O Lake to be sworn by the Gods (i) by which the Gods were wont to swear, be present [as] a witness to [my] promises.	*To cleer [illegible] doubts; as[illegible] what thou wi[illegible] and I wi[illegible] give it. O Stygian lake unknown [illegible] our eyes, bear witness to this my promise.*
Loqui, subintellig.' per Ellipsin.	He had scarce well left off [to speak:] he asks his fathers chariots.	*He had scarce done [speaking] but* Phaeton *presently desires his fathers chariot,*
Quasi alas habentes in pedibus, (i) *velocissimi.* † Wing-footed.	And the power and government of the † swift [or nimble] horses for a day.	*And the government of his winged steeds.*
	It hath repented the father to have sworn.	*The father repents him of his oath: who shaking his illustrous head three or four times, [at last thus]*

[illegible]] said, ‖ [illegible] tongue [illegible] made [illegible] erre. O [illegible] I could [illegible] [my] promise! I confess O Son, I would deny ‖ thee nothing but this [thy rash request.] [And yet] if I may dissuade [thee:] thy wish will be thy ruin. O Phaeton thou seekest great things, and ‖ such as suit not with thy strength and youth.	‖ † My rash speech [or voice] is made thine, *viz.* by an inconsiderate promise. I would it might be lawful not to give promises.	† *Juris tui, promisso cadente in debitum, vel, vox mea facta est temeraria voce tuâ; ita Regius.* (i) *postulatione tuâ. Magis tamen adaequatè & genuinè Farnab. Temeritas mei promissii cessit in temerariam tuam petitionem.*
	‖ onely this to thee.	
	It is lawful to disswade thy will [or desire] is not safe.	
	‖ And what offices do not agree with those strengths, nor with so childish years.	*Profert Phœbus argumenta ab impossibili, à periculo, à difficili.* Youth is unfit for government, as wanting experience how to rule.

Thy

Government is a Divine thing, and therefore every green head is not fit for it.

Mortalis, mortale. Epanodos.

Thy lot [or thy condition.]

‖ thou wisheſt.

Alſo thou being ignorant doſt affect [earneſtly covet] more then is lawful to happen to the Gods above. It ſhall be lawful that every one pleaſe himſelf.

Thy ſtate is mortal; [but] tis not a mortal thing which thou deſireſt. Moreover thou ignorantly doſt deſire what no God durſt ever undertake; though each God have good thoughts of himſelf; Yet none can ſupply my burning throne but I alone, even

Axis, pro curru. Syn. partis.

Yet every one cannot ſtand in the fiery axeltree, me being excepted.

Olympus, a high mountain, oft taken by the Poets for heaven. *q.* ὅλος λαμπρὸς, *totus lympidus, vel lucens.*

‖ The governour of the vaſt heaven, Who darts the cruel thunderbolts with a terrible right hand, [yet] will not drive theſe chariots: and † what is accounted greater then *Jupiter*?

‖ Jupiter *that terrible thunderer cannot drive theſe wheeles: yet who can compare with* Jupiter?

† *Interrogatio eſt vehemens negatio.*

Phœ-

Phœbus now begins to dissuade Phaëton *from his enterprise, by arguments drawn from the difficulty and danger of guiding and governing the chariot of the Sun. And the first ascent [being the mornings walk] is very steep, so that the fresh horses in the very prime of springing day can hardly climb it: At Noon, they steer their course throgh the highest skies, from*

Mor. The Government of a state is both difficult & dangerous; the higher their place, the more exposed to perils.

Sæpius ventis agitatur ingens
Pinus: & celsæ graviore casu
Decidunt turres: feriuntq; summos
Fulmina montes.
Hor. od. 10. l. 2.

The first way is hard [to get up] [high or perilous] and which way the † fresh horses do scarce ascend [endeavour or labour] in the morning: the highest [way] is in the midst of heaven, From whence to see Sea and land fear is often made to my self, and my brest doth tremble with † quaking fear.

Ascensus acclivis, medium caligans, descensus præceps: uti & honorum. Farnab.

† *Integri viribus, nondum defessi, ex opinione vulgi, cui Sol noctu quiescere creditur.*

† *Pavid. l. Met. effec. q. pavidos efficit metus.*

whence

The laſt way is prone [inclined, or downward] and doth want a certain [ſure] Government [or moderation.]
Even then leſt I may be carried headlong [into the Sea [*Tethys* her ſelf is wont to fear, which doth receive me in the waters [or waves] [which are] put under her, [or in ſubjection to her.]
Moreover, the † heaven is carried about with a dayly [or continual] turning [or revolution] And doth draw the high ſtars, and doth wreſt [or turn them] with its ſwift rowling.

Tethys à τηθή, *nutrix; aquæ enim omnia nutrit; uxor Neptuni, Dea Maris. Ponitur pro Mari. Met. effic. Loquitur ſecundum ſenſum & opinionem vulgi, cui liquus incolenti videtur Sol Oceano ſe mergere. Farn.*

† *Cælum* (i) *extimum cœlum, ſeu primum mobile Syn. Gen.*

Torquet (i) *convertit: Sidera námque fixa unà cum cœlo vertuntur: planetæ verò contra cœli motum nituntur.*

whence we be
hold both Su
and La
with fear. A
evening th
way is down
hil, and need
a ſteady rein

In ſo much
that Tethy
her ſelf i
whoſe wav
bowres I he
every evenin
doth dread my
downfal [from
heaven.]
Beſides, the
Heavens are
daily turned
round,
And they
turn the ſtars
round with
them.

Te

yet still I keep my native course, not giving place to others; but counter-run their violence. Suppose thou hadst my chariots, what wouldst thou do? canst thou withstand the whirled Poles, so that the swift axeltree do not carry thee away?

Peradventure ‖ *thou imaginest that there are Groves, and Cities of the Gods, and Temples enricht with*

I endeavour [labour] against] all cross motions of the heaven] neither the force which doth overcome other things [doth overcome] me, and I am carried contrary to the swift [violent] orb [or Sphere.] Fain [imagine] the chariots [to be] given [to thee;] what wilt thou do? whether wilt thou be able to go meet the whirled [turned] Poles, lest the swift axeltree carry thee away?

‖ And [yet] thou mayest conceive in thy mind [or think] Woods to be there, and Cities of the Gods, and Temples rich with gifts.

Sol unà cum aliis planetis suo naturali motu contra cœli conversionem nititur.

Impetus (i) rapidissima cœli rotatio. Syn. Gen.

Polus, ἀπὸ τοῦ πολεῖν, à vertendo, quia circa polos cœlum vertitur, the end or point of the axeltree whereon heaven was turned. Astronomers have devised two Poles, *viz.* the two extream points of the axeltree, lying North and South, whereon the Heavens are turned about. *Sandys.*

Delubra, templa fontes habentia, quibus ante ingressum diluebantur, à diluendo.

gifts:

† The signs of the Zodiack. *Mar.* It sets forth the envy, oppositions and dangers that the best and wisest Governours must expect from the Lions, Bulls, and Scorpions, (*i*) from the cruel, factious and malicious men of the world. *Bellua multorum capitum, vulgus.*

Oriontem quippe spectat Taurus.

† *Sagittarius, the Centaure Chiron* (who was of *Emonia*, i. e. *Thessaly*) being changed into that sign.

‖ The journey is thorough snares, and † forms [or shapes] of wild beasts.

‖ Thou holdest the way, and art drawn [aside] with no errors.

‖ Thou shalt go by the horns of opposite *Taurus*.

And by † the Æmonian bows, and by the mouths of the violent Lions.

gifts: [But deceive not thy self, for] ‖ thy way lyes through blind by-wayes, and ugly [shapes of] monsters.

And although ‖ *thou knewest the way so well that thou couldst not be deceived,*

Yet ‖ *thou must go between the horns of the cruel Bull,*

And by him that draws the strong Æmonian bow; and by the jaws of the roaring Lion,

And

And by the cruel long claws of the Scorpion; and the short claws of the Crabs.

Nor is it easie to rule those lusty steeds which throw out fire from their mouths and nostrils: when heated, they † will hardly admit of my rule, but being head-strong, they hate the bit.

[By] the Scorpion bending [or crooking his] cruel arms [or forefeet] with a long circuit, and by Cancer bending [his] arms † otherwise, (*i*) they are not so long as the arms of Scorpio.

Neither hast thou [in readiness to govern, (*i*) thou hast no skill or power to rule:] the fourfooted couragious [horses] with those fires which they have in [their] brest, which [fires] they blow or breath] out of the mouth and nostrils: they scarce suffer me [to rule them] when their fierce [eger] minds [stomacks, courage] have waxed hot, and the neck doth resist the reins.

Phœbus reckons up the most terrible signs of the Zodiack, that he might the better deter his Son from his rash enterprise.

† *Scorpius tendit brachia occasum versus, ille orientem spectat.*

Scorpius est animal terrestre, marinum, & cœleste signum, dictus παρὰ τὸ σκορπίζειν τὸν ἰὸν, à spargendo veneno.

† *Vix me patiuntur, qui sum Deus, & peritus, & ipsis equis notus, &c.*

His inquit generosus juvenis, Quibus me deterreri putas, incitor; libet illic stare, ubi ipse Sol trepidat: Humilis & inertis est, tuta sectari, per alta virtus it. Farnab.

Mor. The common people are not easily ruled, but are like to head-strong horses, which run away with the rider.

‖ The Author [or causer] of a deadly [dangerous] gift to thee; and whilst the matter doth permit [or suffer] correct thy desires.

But thou O Son beware, lest I be ‖ the cause of thy destruction: and whilst thou mayest, revoke thy wish.

Pignora, pignora. Epanodos.

Moreover, thou cravest sure pledges [or tokens] that thou mayest believe that thou art begotten [or born, ingendred] of our blood [or stock:] I give sure signs by fearing.

Thou desirest some sign whereby thou mayest know that thou art my Son; my Paternal fear over thee is sign sufficient.

Patrio, patter, probor. Paranomasia.

And I am proved to be [thy] father, by [my] fatherly fear. Behold, see my countenances: and I would thou couldst put [thy] eyes in [my] breast and find out [know or perceive] the fatherly cares within [me.]

Look on my [sad] looks [for thee] and O that thou couldst descend into my heart, then shouldst thou discern my Paternall cares within me.

To

To be brief, view the whole wealthy world, and if there be any thing in Heaven, Earth, or Sea, that thou desirest, do but ask it, and thou shalt have it.

[Onely] this one thing I refuse to grant, which is in truth a punishment, and not an honour: thou seekest that O my Son, which will be a curse and not a blessing.

To conclude, view [mark, consider] whatsoever the rich world hath.

And ask [require] something of so many good things [cõmodities] and so great [good things] of heaven, and of the earth, and of the Sea; thou shalt suffer no repulse, (*i*) thou shalt obtain thy request.

I pray against this one thing, [*viz.* this rash wish of thine,] which by a true name is punishment, not honour: O *Phaëton* thou requirest punishment for a gift.

‖O unskilful, ‖Why dost thou hold my necks with flattering arms?

Doubt not, whatsoever thou shalt wish, it shall be given [thee:] (we have sworn by the Stygian waters) but do thou wish more wisely.

† *Mor.* Ambitious, ignorant men, who affect great power, do resist sound counsel, and look more at the Dignity then the Duty, at the Crown then the cares of a Kingdom.

He had ended [his] admonitions [counsels:] yet he resists [his] sayings.
And presseth [his] purpose, and burns with a lust [or desire] of the chariot.

‖*O ignorant [youth]* ‖*why dost thou hang about my neck with fawning arms? Distrust me not, for I have already sworn by the River Styx, that I will give thee whatsoever thou askest: yet let thy next demands be wiser.*
Thus ended Sols advice; †*but all in vain; for* Phaeton *claims his promise, and will have the chariot.*
Then the father having

‖*lin-*

lingred ‖ *as* *ng as he* *uld, leads* *the* [*wilful*] *youth to* [*his*] *high chariots,* *which* * *Vulcan wrought.* *The* ‖ *Axel-tree and wain beam were of* [*masses*] *gold;* *the Pellies were golden* [*and*] *the spokes of silver.*	‖ delayed, tarried ‖ as far as it was lawful.	
	‖ Young man.	
	* *Vulcans* gifts; [or works which he made] ‖ was golden, the Beam [was] golden, the crooking of the top of the wheel [*was] golden, the order [row or rank] of spokes [was] silver.	*Vulcan* first invented the art of forging metals, and therefore was celebrated for a God. * *Ex officinâ Vulcani.* A curious description of the chariot of the Sun. † Asyndeton.
On the Harness Chrysolites and precious stones placed in Order, ‖ *gave a clear light by the reflection of the Sun.*	‖ On the Collars. ‖ Iewels.	* *Erat, intellig.* ἀπὸ τοῦ κοινοῦ. *Aureus, aureus, aurea. Epanod.* *Chrysolithus,* ἀ χρύσος *aurum,* & λίθος *lapis,* a kind of Iasper shining like gold.
	‖ Did render famous lights, the Sun being beaten back with reflection [or the Sun being reverberated.]	*Mor.* Here is set forth the glory and beauty of Government: by the chariot is signified high power; by the horses, the common people; by the reins, Government.
And whilst couragious		

‖ the work.

‖ The watchful morning from the shining East, hath laid ope ', &c. and

‖ Porches [or entries] full* of roses.

‖ Do fly away, whose troops, *Lucifer* doth drive [before him :] and he doth depart last [of all] from the * station, [or standing place,] of heaven.

[The Planet *Venus*, when it riseth before the Sun, it is called the morning Star, and setting after, the Evening.

‖ Phaeton doth wonder at those things, & doth view the ‖ workmanship [thereof;] Behold! the ‖ wakeful morning doth display her purple doors, and ‖ Courts bedeckt with roses from the bright East: the Stars ‖ are gone, [clear] † Lucifer chaseth them, and after all the rest he resigns his own place.

* *Aurora dicitur, ροδοδάκτυλος ἠώς*, (i) *digitos habens roseos, propter roseum aurorae rubarem*, the rosy-fingred morning, for its redness. *Homer.* *Aurorae rosas antiquitas dicavit.*

† The day-star, *q. sequens lucem. Graecè ἑωσφόρος dicitur. Ultimus est qui fulget sole oriente, primúsq; incipit lucere illo occidente, túncque dicitur Hesperus.*

* *Metaph. à re militari.*

When Titan [am the world wax ruddy [with the rising Sun,] And ‖ the Moon with [her silver] horns began to withdraw; He bids the light-foot hours [without delay] to joyn his steeds. The ‖ nimble Goddesses do ‖ perform [his] commands, ‖ they bring forth his fiery-foaming Horses from their lofty mangers, being full fed with the juice of Ambrosia,	Then after the father hath seen the earth, and the world to wax red;	*Pater* (i) *pater Titan. Syn. Gen.*
	‖ The horns of the Moon in the wane [or extream] as it were to † vanish away;	† The greater light of the Sun arising, the lesser light of Moon and Stars do vanish.
	Titan doth cōmand the swift hours to joyn [or trace] the horses.	
	‖ The swift.	
	‖ Accomplish.	
	‖ And they lead † the fourfooted [horses] vomiting fire from [their] high stalls, full with the juice of † Ambrosia.	† *Quadrupedes* (i) *equos quadrupes. Syn. Gen.* † *Ambrosia, immortalis, est herba sua vissima quâ dii vescuntur, immortalésq; efficiuntur, ab a privat. & βροτὸς, mortalis, the meat of the Gods; instead of grass these horses had Ambrosia.*

and

‖ they do add sounding bridles.

‖ and [to their heads] they gingling bridles tye.

† Pater (i) Syn. Gen. Phœbus. ‖ The † father hath touched the face [countenance] of his Son with a holy † medicine [remedy,] and hath made [his countenance] able to endure the scorching [violent] flame.

Then ‖ Phœbus anointed the head of his Son with sacred oyl, that the raging fire might not hurt him: [which being done] he crowns him with his own Rayes; yet rehearsing his præsaging sighs with a troubled heart [thus] he spake:

† Cui inerat ἀλεξίπυρος. | virtus

And hath put [his] beams on his locks [or hair of his head] and repeating sighs, divining [prophesying] of mourning [sorrow] from a careful breast, [thus] he hath spoken.

If

‖ Counsels, advertisments.

* O Lad, spare the spurs [goads or whips] and use the † reins more strongly.
They hasten of their own accord; tis a labour to stop [or stay them] flying [rather then running.]

† *Loris, pro fraxis. Sympartis.*

* *Mor.* We learn how to rule the Vulgar, *viz.* Not with cruelty and rigor, but with a moderate gravity, and grave moderation: Mildness and Majesty do adorn a Prince.
Sit Princeps magnes & Adamas.
Severity loseth love, and facility authority.
Scitè Poëta,
Qui magnes adamásq;
suis, hunc ducito Regem,
Novit hinamperii sustinere vices.

Now

Nam Phœ
bus begins t
direct Phae
ton in hi
journey, an
adviseth him
not to soar to
high, nor yet t
go too low, bu
to keep th
mean, whic
is alway
best.

Neither let the way please thee [which lyeth] through the five direct circles [or Zones.]

Zonæ sunt quinq; quæ frigidæ quæ extremæ ad polos, & una torrida inter duas temperatas.

The limit [or bound] is † cut away [or [crooked] with a broad crooking.

† Zodiaci Periphrasis, qui est obliquus circulus.

And [is] content with the bound of three Zones, and doth fly the † South Pole, and the Bear joyned to the North.

† Antarcticus dicitur, quòd Arctico opponitr.

Drive not a-
long the five
direct er lines.
There is
broad an
beaten path
which wind
obliquely, con-
tented with
the bounds o
the three
[middle]
Zones, which
doth avoid the
distant Poles:

Keep

Keep on this way: the track will guide thy wheels.

Let thy journey be this [way:] thou ſhalt ſee manifeſt tracks [or prints] of the wheel.

And that the Heaven and Earth may have a temperate heat,

And that both Heaven and Earth may have [or bear] equal heats.

Drive not too low, nor yet too high: [for] if thou mount too high, thou wilt ſet Heaven on fire; If thou go too low [thou burneſt] the Earth: The mean is [ever] beſt.

Neither preſs [too low] nor [yet] ſtrain [or endeavour] thy chariot thorow the higheh skies [If thou] ſet forth more highly, thou wilt burn the heavenly ſignes;

[Going] more lowly [thou wilt burn] the earth: thou ſhalt go moſt ſafe in the middle.

Preme, pro deprime, per Aphæreſin.

Mor. Governours muſt keep the mean and moderation in their government, as being neither too rigid, nor yet too light, facile and remiſſe, as *Phaeton* was, who endangered the ruin of the whole univerſe thereby.

Guide

Neither let the wheel more on the right hand, decline [or bend] thee to the writhen † snake,

† A Constellation writhing about the Northern Pole of the Ecliptck.

‖ Neither let the wheel more on the left hand lead thee] to the presſed Altar, *viz.* to that ſtar called † *Ara* which is preſſed or declineth towards the South.

*A Conſtellation bending towards the Southern Pole. *Sidus Auſtrale, conſtans 7 ſtellis non longè à caudâ Scorpii.*

Hold [thy way] between both; I commit other things to fortune,

Which I wiſh may help [thee] and may † provide [for thee] better then thou for thy ſelf.

† *Conſulo te doctum: Tibi conſulo dum tua curo.*

Guide not the chariot too much on the right hand leſt thou driveupon the crooked ſnake ‖ *Nor yet too much on the left hand, leſt thou be driven to the altar on the other ſide; Drive* [indifferently] *between both, other things I leave to Fate, Who I wiſh may be helpful to thee, in providing better for thee, then thou canſt for thy ſelf.*

[But]

But] whilſt
ſpeak [to
hee behold,]
the humid
ight is paſ-
ed beyond
he Weſtern
hores: We
an no longer
ay.

We are expec-
ed, for the
orning now
ppears.

Take up the
eins, or if
hy mind be
ltered, [then]
ake my
ounſel, [but]
at my chari-
ot.

‖ The moiſt night hath touched the marks [or bounds] placed in the † Heſperian [or Spaniſh] ſhoar: delay is not free for us.

We are required, and the morning doth ſhine, the darkneſs being put to flight.

Snatch the reins with [thy] hand; or if thou haſt a mutable breſt, uſe [our] counſels, not our chariots.

† The fartheſt Weſtern part of the world, ſo called of Heſperus the Evening ſtar.

Whilſt

Thou mayest, and also now thou standest in †solid [sound] seats, [not yet ascended into thy lofty chariot.]
And whilst thou being ignorant dost not yet press the axeltrees evilly desired;
‖ lights.

‖ thou mayst behold being safe.

He possesseth [nimbly ascends] the light chariot with [his] youthful body.

And he standeth above, and doth rejoyce to touch the reins given to [his] hands, † and from thence doth give thanks to [his] † unwilling father.

Whilst ‖ thou art free, and standest on the earth, And hast not yet obtained thy rash desires; Suffer me to give light to the earth, which ‖ thou mayest safely view [not govern.] [These words were lost, for] Phaeton young [in years and wit] takes possession of his fathers chariot, And there vaunts himself, full glad that he had got the reins, he gives his father thanks against his will.

While

† *In regiâ meâ, currus nondum conscensa. Farnab.*

† *Inde, non, ille.*

† Who was grieved to see his sons folly.

In the mean while the swift horses of the Sun, *Pyrois*, *Eous*, *Æthon*, and *Phlegon* the fourth do fill the Ayers with flaming neighings, and do beat the barriers with [their] feet.

The four horses that draw the chariot of the Sun, have their names from the Effect; *Pyrois*, *q.* πῦρ, *ignis*. *Eous*, *ab* ἠὼς, *aurora*. *Æthon & Phlegon*, *urens*, *q. ex ore & naribus ignem efflant*.

Which rails [or bars] after that *Tethys* ignorant of the destinies of [her] Nephew hath put away, and liberty [or power] is made of the vast heaven,

† *Repagulum*, est illud quod detinet equos ne ante tempus procurrant.

† *Clymene* Phaetons mother, was the daughter of *Tethys*.

† *Nepotis*, *pro*, *Phaetontis nepotis*. *Syn. Gen.*

Reppulit, *pro repulit*, *per Epenth. metri causâ*, *q. re brevis est*.

They have ſuddenly taken he way, and their feet being moved through the Ayr, they cleave the hindring [or letting] clouds [little thin clouds] and being lifted up by [their] wings, they paſs by the East-winds riſen out of the ſame parts. [(*i.*) out of the Eaſt.]

They [preſently] *ran away, and cut thorow the clouds, and being mounted on their wings, they out fly the East-wind.*

‖ Nor which the horſes of the Sun could know, and the yoke [beam of the chariot] did want its wonted weight.

But the weight was [*ſo*] *light,* ‖ *that the horſes could not feel it; for they wanted their accuſtomed burthen;*

‖ The crooked ſhips do waver without a juſt weight, and are carried unſtable by too much lightneſs thorough the ſea:

And as ‖ *ſhips unballaſt are* [*rockt*] *and toſſed by the waves:*

Even

Even so the chariot for want of weight doth jouls and jump as though it were empty, which ‖ *when they perceived, they straggled, and left their usual road:* | *Phaeton quakes for fear, as not knowing how to turn, nor yet the way; which had he known, yet the horses will not obey him. Then cold* † *Charles-Wane waxed hot with the beams of the Sun,*

So the chariot giveth empty jumps [or leaps] with its unaccustomed burthen, and is joulted highly, and the chariot is like to an empty one.

‖ So soon as they have perceived, they rush [or run with violence] and † the four chariot-horses do leave the common [or beaten] space [or way] nor do they run in the order in which formerly they did run.] ‖ He, nor [doth he know] which way he may bend the reins committed [to him] nor doth he know which way his journey is; nor can he command them, if he knew [the way.]

Then first of all the seven cold stars in the North, have waxed hot with the beams:

† *Quatuor equi uni jugo alligati quadrijugi dicuntur.*

Nec, nec. Anaph.

† *Triones, um. Vis. major constans ex 27 stellis, quarum 7 lucidiores, plaustri & boum formam referunt.*

And have assayed [but] vain to be dipt in the forbidden sea.

And thought to quench its heat in the † forbiden Sea.

† Charles-Wane never sets unto us, & therefore is feigned to have been interdicted the sea.

And the Serpent which is placed next to the icy Pole [or point of the axel-tree.]

The † Serpent which is situate next to the frozen Pole,

† Draco Borealis, quod utriq; Ursæ juxta polum implicatur.

formerly slow with cold, nor formidable to any,

Being by nature cold and harmless,

Serpentes æstu saeviores sunt.

Hath waxed very hot, and hath taken new angers by [its] heats.

Now grown hot, and resumes its long forgotten anger.

† A constellation of 22 Stars which follow Charles Wane.

Also O † Bootes, they report that thou fledst being troubled,

And thou O Bootes, although by nature slow, and thy heavy wane did hinder thee, yet (they say) that thou wast forced to fly for it.

Apostrophe, & conversio sermonis ad Bootem.

† Utpote polo vicinior, adeoq; ambitus illi minor.

* Fugabant, pro, retinebant, per Aphæresin.

But

but when from the top of all the sky, unhappy Phaeton, beheld the earth lying a great way off;

But after that unhappy *Phaeton* from the highest sky beheld the earth lying down very far off,

Penitus, penitus. Epizeuxis.

He waxed pale, and his knees quaked for fear;

He hath waxed pale, and his knees have trembled with sudden fear;

† *Quibus vigor inest, & vegeti roboris indicium.*

And the greatness of the light took away his sight:

And darknesses are risen to [his] eyes by so much light.

Now he wisht he were had known his fathers Steeds, nor yet his pedegree; it repents him of his suit.

And now he had rather that he had never touched [his] fathers horses:

Now it irketh [him thus] to have known his stock [or pedegree] and [it irks him] to have prevailed by asking.

† *Filius* Meropis, *per Ellipsin.*
† *Merops* was the husband of *Clymene*. He desires now rather to be called the Son of a mortal man, then the Son of a God.

Now desiring to be called [† the Son] of † *Merops*;

[Now he covets earth, and desires to be called the Son of [contemned] Merops; [in the mean time] he is carried as a ship that is driven by the fierce winds, whose Pilot lets go all, and leaves it [as desperate] to the Gods and Prayer.

† *Pinus* (i.) *navis ex pino confecta. Met. Mat.*

‖ As † a pine-tree [(i.) a ship] driven [or tossed] by a violent [dangerous] North-wind, to whom his Governor hath let go all the bridles [(i.) the Helme] which he hath left to the Gods and Prayers.

What may he do? much of the heaven is left behind his back,
There is more before [his] eyes.

What should he do? he had left much of the heaven behind, and more he saw before; he measures both of them [in his] mind: One

One while he
looks upon
the West
which as yet
he could not
reach) and a-
non the East.
What's best to
do he knows
not, he can
neither hold
the reins,
Nor yet dares
let them go,
neither hath
he known the
names of the
horses.
Featrembling
he saw [many]
monsters
dispersed tho-
row the skies,
& the †shapes
of cruel wilde
beasts.

And one while he seeth afar off the West, which it is not lawful for him then to touch, sometimes he looks back to the East.

And being ignorant what he may do, he is amazed, and neither doth let go the bridles,

Neither can he [or is he able] to retain [or hold them.]

Also he being †fearful seeth miracles [or monsters] spread [scattered allabroad] in the divers heaven (*sc.*) in the heaven distinguist by divers signs, and the images [or likeness] of great [vast] wilde beasts, [such as lions, bears, &c.]

† *Trepidus dicitur cui perturbatio mentem πτόησιν (vertit.)*

† *Signorum monstra, præ cæteris Scorpion. Syn. gen.*

† Constellations distinguished by imaginary forms.

‖ [or] doth make hollow [his] claws [arms] into two bows.

‖ and with [his] tail, and with [his] arms [clees] bended on both sides, he stretcheth forth [his] members into the space of †two Signs:

After that the boy hath seen this [Scorpion] moist with the sweat of black poyson, [†&] threatning wounds with [his] crooked sting [or tail,]

Astonied, [lacking mind] he hath let go the reins with †cold fear.

† *Alterum brachiis, alterum caudâ facit.* The claws of the Scorpion stretch into *Libra*, and make that Sign, the rest of his body supplying his own. *Sandys.*

† *Puer* (i.) *Phaeton. Syn. Gen. Asyndeton.*

† *Gelid. Met. effec. q. homines reddit frigidos.*

There is a place where the Scorpion ‖ doth bend [his crooked] claws (much like two bows) ‖ with his [writhen] tail and clasping clees, he extends [his poysoned] limbs thorow two Signs:

Whom when the † youth beheld sweating black poyson, & threatning with his Sting;

Amazed, he lets go the reins for fear:

Which

Which [reins] after that they have perceived lying on the top of [their] back,

The horses do wander [run out of the way] and go through the ayrs of an unknown region, no man letting [or hindring them.]

‖ which way fury hath drove [them] This way they rush without law [*i. e.* without order] and they invade the stars fixed under the high sky, and do violently draw the Chariot thorow unpassable places.

Avia, orum places that cannot be passed.

And one while they ſeek the higheſt [places] now they are carried by deſcents and † ſteep ways in a neerer ſpace to the earth.

One while they aſcend to the top [of the ſky] anon they deſcend, and go nearer the earth;

Modò, modò, Anaph.

† *Per declivia (i) per vias pronas & præcipites. Epexegeticè.*

‖ doth wonder that [her] brothers horſes run lower then hers:

The Moon ‖ admires [to ſee her] † Brothers Steeds beneath her own;

† *Cum Sol Lunæ multò ſit altior.*

‖ the burnt clouds do ſmoak.

‖ the cinged clouds be an to ſmoak.

As any ground [is] moſt high it is ſcorched with flames.

The higher any ground was [the ſooner] it was burnt;

And being cleft it chones [or maketh chinks] and doth dry the juice being taken away.

It began to chink, and wither for want of moiſture.

The

The pastures grow hoar, the trees burn with their leaves;	The fodder do wax white[or wither;]the tree is burnt with [its] leaves.
And the dry corn ‖ breeds its own destruction.	‖ doth yield matter for its own loss.
These are trifles: great cities perish with [their] walls;	I complain of small things:
And the fires do turn whole ‖ lands with their people into ashes; the woods do † burn with the mountains.	‖ nations with their people into ashes.

† *Ardent, ardet. Anadiplos.*

[*High*]

En distributionem & Synathroismum! ubi multa congeruntur affabrè ad amplificandum incendium.	‖ *Mons Macedoniæ altissimus, Taurus Ciliciæ.*	[*High*] ‖ *Athos* [illegible] *burn, and* C[illegible] lician Taur[illegible] *and* ‖ Tmol[illegible] *and* ‖ Oete, *And* ‖ *I*[illegible] [*was*] *then* [illegible] [*though*] *fo*[illegible] *merly* [*it was*] *most fam*[illegible] *for* [*its*] *fou*[illegible] *tains.*
	‖ *Phrygiæ,* ‖ *Thessaliæ.* ‖ *Mons Phrygiæ celeberrimus.*	
Helicon, mons Bæotiæ, Musis virginibus consecratus.	Maidenly [or virgin-like] *Helicon.*	*And* [*Mount*] Helicon *consecrated to the Virgin Muses*
† *Æmus, mons Thraciæ altissimus, in quo nondum laniatus erat Orpheus Oeagri filius.*		*and* [*Mount*] † Æmus, *not yet* [*sirnamed*] Oeagrion:
Ætna, mons Siciliæ perpetuis flagrans ignibus, ἀπὸ τοῦ ἀΐθειν, ardendo.	*Ætna* burneth greatly [his] fires being doubled.	[*Mount*] Ætna's *fires are doubled:*

[*Mount*]

And two-headed Parnassus.

* Polysyndeton.

† a mountain of Thessaly.

‖ that at length will want snows, [or be without snow.]

‖ Cithæron born [or framed by nature] to holy things.

‖ neither do his colds profit Scythia: Caucasus doth burn,
And Ossa with Pindus, and Olympus greater then both [those mountains.]
And the high Alpes. and Apennine bearing clouds.

Parnassus, mons Phocidis in duos vertices divisus.† Erix, mons Siciliæ Veneri, quæ ab eo dr. Erycina, sacer.
Cynthus, mons est Deli, unde Apollo dr. Cynthius.
Rhodope, mons Thraciæ nivosus.
Mimas, mons Asiæ, nivosus. Dindyma, mons Phrygiæ, matri deorum sacer.
Mycale, mons Cariæ.
Cithæron, mons Bœotiæ Baccho dicatus, & propter frequentiam Orgiorum sacrorum, sacer.
Scythia est regio Septentrionalis, frigidissima.
Caucasus, mons Scythiæ Promethei relegatione notissimus.
Ossa, Pindus, Olympus, montes Thessaliæ sunt altissimi.
Alpes, montes altissimi, Italiam à Gallia & Germania dividentes.
Apenninus, mons longissimus Italiam dividens.

But then *Phaeton* doth behold the world enflamed from all parts,

‖neither doth he ſuſtain ſo great heats.

And,
‖ the heating Ayers,

‖ even as,

‖ his chariots.
‖ to glow like fire.

Candeſcere (i.) igneſcere; nam ferrum ignitum propriè dr. candere.

And now neither can he endure the Aſhes, and the embers caſt out, and he is enfolded [wrapt] on every ſide with hot ſmoak.

Then Phae
beheld
world on
round ab
him, ‖
could he
dure the he
He drawe
the ‖ hot A
from [h
fierce] mout
‖ as out of
deep furnac
and [now] h
doth perceiv
‖ his chario
‖ to wax ho
[under him]
So that no
he can no lo-
ger endure the
aſhes and hot
embers flying
about him; he
is ſo muffled
in the ſmoak,

And

‖ with pitchy darkneſs; he knows not whether he may go, or where he may be, he is violently carried at the will of the ſwift horſes.

Then men believe the people of the *Æthiopians* to have drawn [their] black colour, the blood being called into the extream [or utmoſt parts] of the body.

Hiſtorica fabulis admiſcet more poetarum. Obiter Æthiopum Metamorphoſin oſtendit.

Æthiops, ἀπὸ τοῦ *αἰθειν*, *ab urendo*, & ὤψ, *facies. q. faciem habet combuſtam.*

‖ is made dry, the moiſture [or waters] being ſnatch away [or dryed up] with heat: then the Nymphs have bewailed [lamented] both [their] fountains, and [their] lakes, their hair [buſhes of hair] ſpread abroad.

Lybia, regio eſt Aſiæ aridiſſima.

Uti montes conflagrârunt, ita & fontes exciccantur.

bound

		bound bema[illegible] their springs
† *Bæotia fons est Dirce notissimus.*		† Bæotia *[illegible] ath* [*her*] *Dirce*; Argo[illegible]
Amymone, fons apud Argos.	* *Querit, subintel.* εἰπὸ τοῦ κοινοῦ.	* Amymone *and* ‖ Ephy[illegible] [*the waters of*] Pyren.
Pyrene, a fountain in *Corinth*, frequented by the *Muses*, at whose sacred streams the *Muses* used to sing.	‖ *Ephyra* [or the city *Corinth* doth seek] the *Pyrenian* waters.	
		He shews tha[illegible] not onl[illegible] mountains and fountain[illegible] but also bro[illegible] and deep ri[illegible] vers are co[illegible] sumed [illegible] dryed up.
Tanais, fluvius Scythiæ maximus, Europam ab Asia dividens.	neither do the rivers remain safe [which have] obtained banks distant in place. *Tanais* hath smoaked in [its] middle waters.	*Nor yet a[illegible] rivers fre[illegible]* [*for grea[illegible]*] Tanais *do[illegible] wreak.*

An[illegible]

And old Pe-		*Peneus, fluvius Theſſaliæ; Caicus, fluvius Myſiæ Teuthrantiam irrigans regionem.*
neus, and Teuthranian Caicus,		
And swift Iſmenos, with		*Iſmenos, fluvius Bœotiæ.*
Phocian Erymanthus.	‖*Erymanthus* [a river] of *Phocis*.	*Erymanthus, Phocidis fluvius.*
† Xanthus is burnt a ſecond time, and yellow † Lycormas.	And *Xanthus* burning again. † *Lycormas*, a river of *Ætolia*, that hath yellow ſands.	† *Xanthus*, a river of *Troy*, ſet again on fire by *Vulcan* in the reſcue of *Achilles*.
With † Mæander, running as in a turning maze,		† *Fluvius Phrygiæ, ſinuoſis flexibus prolapſus, in fontem ſuum multoties reverti videtur.*
And † Mygdonian Melas,	† A river of *Mygdonia*.	
and ‖ Eurotas [running by]	‖ *Tænarian* † *Eurotas*.	† *Fluvius Lacaoniæ. Arſit, arſit. Anaph.*
Tænarus;		
[Then did Babylonian	‖ And	*Euphrates, eſt fluvius Armeniæ maximus, mediam Babylonem interfluens.*
Euphrates [burn, with	‖ hath burnt.	
Orontes.	‖ hath burnt.	*Orontes, fluvius Syriæ.*

† *Fluvius Scythiæ.*

Phasis, fluvius Colchorum.
Ister, fluvius Pannoniæ, qui & Danubius dicitur.
Alpheus, fluvius Elidis.
Sperchius, fluvius Thessaliæ notissimus.
Tagus, fluvius Hispaniæ, aureas volvens arenas. Tres fluvii aureas habent arenas; Pactolus, Hermus, Tagus.
* *Periphrasis cygni, flumina incolentis. Symgen.*
† *Fluvius Lydiæ.*
† *Fluvius Asiæ.*

Nilus, fluvius Ægypti, cujus ortus inter abditissima Naturæ arcana latet.

|| and a * river of *India.*

|| doth wax hot.
|| the *Spherchian* banks do burn.
And the gold which *Tagus* doth carry in his river [or stream] doth flow by the fires.
|| The river * *Birds* which have made famous the *Mæonian* banks with a Song, have waxed hot in the middle of *Cayster.*

|| Into the utmost world.

And the swift † Thermodoon, || *with* * Ganges, *and* Phasis, *and* Ister.
Alpheus || *burns with* || Sperchius, Tagus *floweth with dissolved gold:*
And the || Swan *which sung on the* † Mæonian *banks, now frys in* † Cayster.
Nilus *being affrighted flieth* || *to the fartheſt earth,*

And

id there
ncealed his
ad, which is
known to
is day: [his]
ven dusty
annels
ant [water]
e seven
reat] val-
s without a
ream.

y like mis-
rtune Isma-
an Hebrus,
nd Strymon
oth are dry-
d,

Hesperian
reams,
Rhene, Rho-
anus and
o,
And * Tyber,
o whom ‖ *the*
ods promised
he Monarchy
f the world.

‖ hath hid[his]head,
* which as yet lieth hid. His seven dusty mouthes do want [water [as] seven valleys without a stream.

*The head and spring of *Nilus* cannot be found.

The same lot doth dry *Ismarian Hebrus*, with *Strymon*.

Hebrus & Strymon Thraciæ fluvii.

And [doth dry] the the Western rivers, [as] the † *Rhene*, both *Rhodanus* and *Po*.

† *Rhenus, fluvius Galliam à Germaniâ dividens.*
Rhodanus, Galliæ fluvius.
Padus, Italiæ, qui etiam Eridanus dicitur.
Tybris, fluvius Thusciæ, per mediam Romam labens.

‖the power of affairs was permitted [or promised [implying the Soveraignty of *Rome* which stands on that river.]

All the ground doth burſt [or leap aſunder] and the light doth peirce by the chinks into Hell, and doth affright the infernal [helliſh] King [*Pluto*] with [his] wife [*Proſerpina.*]

Regens pro Plutone. Syn. Gen. Conjux pro Proſerpina. Syn. Gen.

And the ſea is contracted [ſhrunk up] and what even now was ſea, is a plain field of dry Sand; and the mountains do appear, which the deep ſea had coververed; and do increaſe the ſcattered † *Cyclades.*

†Iſlands in the *Ægæan* ſea, which lie in form of a circle. *Cycladès, ἡ. κύκλος, circulus.*

The earth di chop in ever place, the ligh did peirce t hell, an frighted Plut with hi Queen.

The ſea dot ſhrink, and be comes a fiel of ſand; an thoſe Rock which the Se had cover before, d now appear and increa the numbe of the ſca tered Iſle in th Ægæan Sea.

The

The fish dive to the bottom: nor dare the Dolphins play above the waves as before they did.

The fishes do seek the bottom [or lowest places:] neither the crooked Dolphins dare lift up themselves upon the seas into the accustomed Ayrs *(i.)* [by reason of the heat they durst not leap out of the water as they were wont.]

The bodies of the † Seals lie dead on the top of the waves, with their bellies upward.

The bodies of the Sea-calves do lie dead [liveless] on the top of the Sea with their bellies upward [lying on their backs:]

† Sea-calves, so called from their lowing.

‖ Tis reported that Nereus *with his wife* Doris, *and their * daughters [were forced] to hide themselves under the scalding waves.*

‖ Also the fame is that † *Nereus* himself, and *Doris*, and [her] daughters lay hid under the warm waters:

† A God of the Sea.

* The Sea-Nymphs, daughters to *Nereus* and *Doris*.

† The God of the Sea, his mace was a Tridens. *Fulmen est Jovis, framea Martis, clava Herculis, Bacchi thyrsus, Neptum tridens: q. tres terrarum partes ambit Oceanus.*
Ter, ter. Anaph.
Ignis aeris (i.) *æstus aeris. Met. effic.*

† *Neptune* was bold thrice to put forth [or lift up] his] arms out of the waters with a frowning [writhen] countenance: thrice he hath not born the fires of the Ayr.

Thrice Neptune lifted up his arms above the waters with an angry countenance: [and] thrice by reason of the fire he hid himself.

Yet nourishing

† The Goddess or element of earth.
Alma ab alendo, q. omnia alit ac nutrit terra, dicitur Pandora, q. omnia ad vitam necessaria suppenditat.
* *Pontus, pro Oceano. Syn. Spe.*

† Tellus

‖ as it was compassed with the Sea.

‖ *bounded by the* * *Ocean,*

‖ between the waters of the Sea, and the fountains gathered together from all parts,

‖ into the bowels.

‖ *amidst the waters, & unfound fountains,*
(Which had hid themselves ‖ *in the bowels of [their] dark* * *mother,)*

* *Matris terræ. Syn Gen.*

Neck-

Neck-high she lifted up her all-bearing head.

And ‖ shadowing her forehead with her hand,

She terribly took every thing that stood on her, and then sunk down a little: her sacred tongue her sorrows thus expresst.

The † Earth makes a pathetical and Prosopopœical complaint to Jupiter, *of the greatness and grievousness of her sufferings.*

[the earth] being dry hath lifted up [her] all-bearing countenances up to the neck.

‖ She hath opposed [her] hand to [her] forehead, and shaking all things with a great trembling [or earthquake] She sunk down a little; and was lower then she was wont to be; and thus she speaks with a holy voyce.

† *Omniferos. q. terra omnia fert & producit.*

† She begins *Ex abrupto.*

O [thou] chief of Gods, if this [punishment] doth please [thee,] and I have deserved [this] O why do thy lightnings cease?

O mighty Jove! if this be thy will, and my deserts, why then dost thou not send thy thunderbolts [against me] If I must perish by fire, let thy fire destroy me; it will mitigate my sorrow that I fall by such a hand. But I have scarce any power to speak these words: (the smoak had almost stopt her breath) behold my singed hair, my eyes half out with smoak!

‖Let it be lawful [for me] to perish by the strength of fire, [let it be lawful] to perish by thy fire, and to † ease [my] destruction by the author [by *Jupiter*, not by *Phaeton.*]

† *Ærumnæ leviùs lædunt cum authores magni sint atq; potentes.*
Hoc tamen infælix miseram solabere mortem;
Æneæ magni dextrâ cadis.
Virg. l. 10.
Magna feres tacitas solatia mortis ad Umbras,
A tanto cecidisse viro.
Ovid. Met. l. 5. fab. 2.

I truly do scarce open my jaws to these same words, (the vapour had pressed [stayed] my mouth) behold, see [my] singed, [burnt] hairs!

‖and [behold] smoke in [my] eyes:

*speak? ‖ the sparkling cinders fly in my face. Is this my recompence? is this the honour thou giveſt me for my ſervice, and for the wounds which I received from plough and harrow, with which I am torn every year? [or is it] Becauſe ‖ I give fodder to the cattel, corn to men, and * frankincenſe to ſerve you Gods?*

‖ the embers fly often upon [my] face [or countenance.]

Doſt thou render theſe fruits to me? Doſt thou render this honour of [my] fruitfulneſs and [my] duty? becauſe I do bear the wound of the crooked plough and of rakes, and [becauſe] I am exerciſed in the whole year?

Elegans Proſopopœia.

‖ I miniſter [yield] leaves to the cattel, and fruits being milde nouriſhments [or ſuſtenance] to mankind, and alſo frankincenſe to you?

* *Thus ἀπὸ τὸ θυεῖν, à ſacrificando, q. thure in ſacrificiis utebantur priſci.*

But

But yet make me to have deserved destruction: What have the waters [deserved]?

But suppose that I had deserved ruine; yet what have the waters deserved? What hath thy Brother [† Neptune] ‖ *done? why do the seas, his alotted part, thus shrink and fly from thy presence?*

† *Frater, Neptunus. Syn. Gen. cui in divisione mundi sorte obtigit mare ut Jovi cœlum, Plutoni inferi.*

‖ deserved? Why do the seas decrease [which were] delivered to him by lot, and are farther absent from the sky?

If so be that neither the favour of [thy] brother, nor my favour doth touch thee;

But if thou neither regardest thy Brother, nor yet me;

But [yet] take pity on thy heaven: look about; each Pole doth smoak at both ends; which if the fire shall violate, your Porches will fall, [or rush down]

Yet pitty thy Heavens: behold the Poles do smoak at both ends; and if they burn, thy house will quickly down.

[poor]

[poor] *Atlas groans, and can ſcarce ſuſtain the glowing Axeltree.

Behold *Atlas* himſelf doth labour, [is in pain] and doth ſcarce ſuſtain the burning Axeltree with his ſhoulders.

* *Fuit rex Mauritaniæ, ab à epitat. & τλάω, tollo, q. cœlum humeris ſuſtinuit.*
Vel, Mons Mauritaniæ, cujus cacumen nubibus involvitur.

If Sea, if earth, and heaven be conſumed, then we return to the old †Chaos. Put to thy helping hand, and ſave that little which is left, if ought remain.

If the Seas [periſh] if the earth periſh, if the Palace of heaven [periſh] then] we are confounded into the ancient Chaos; if any thing as yet remaineth, deliver [pluck it out] from the flames, and provide for the ſum [the cheifeſt] of things. (*i.*) take heed leſt the very kinds of things do periſh.

† To the ſame confuſed maſs from which they were at firſt extracted.

[When] the earth had ſpoken theſe things: (‖for it could endure the ſmoak no longer)

‖ for neither could it endure the vapour [or reaking] any further, nor ſpeak more [words;]

She

Retulit, pro retulit, per Epenth. metri causâ. q. Re brevis est.

and she hath withdrawn her mouth [head] into herself, and into the dens [which are] neerer to [the infernal] Ghosts.

She withdrew her head into her bosom neer to infernal Ghosts.

V. Lucretium lib. 5. mihi p. 116. Edit. Amsteld.

In fine, Jupiter *having consulted the Gods, and finding an absolute necessity of his aid, to preserve the world from perishing by fire; he smites* Phaeton *out of his chariot with a thunderbolt, whom the river* Po *receives.*

But

But ‖ *Jupiter calls the Gods to witness, Phœbus with himself who lent the chariot, that all must go to ruine unless he help; he mounts on highest skie; from whence he was wont to cloud the earth; and to send thunder and lightning. But there he sought in vain for clouds or rain to cool the earth.*

‖ The Omnipotent father calling to witness the Gods above, and [*Phœbus*] himself who had given the chariots; [that] unless he bring help, all things would perish with a grievous ruine, [Fate,] he being high doth seek the chiefest tower [castle, and armory of heaven;]
from whence [from which castle] he is wont to bring forth clouds for the broad earth;
from whence he moveth thunders, and doth throw brandished [shaken] lightnings.
But neither then hath he clouds which he might bring forth for the [rosted] earth, nor showers which he might send down from heaven.

Unde, unde. Anaph.

‖ hath ſent lightning levelled from [his] right ear againſt the carter [waggoner] and he hath deprived [him] in like manner both of [his] ſoul and wheels, and hath *repreſſed [quenched] fires with fires.

*Oxymoron. q. d. extinxit ignibus ignes. Polyptoton.

The horſes are amazed: and they pluck [their] necks from the yoke, making a leap into contrary [ways] and do leave the broken reins.

‖ There the bridles lie, there the Axeltree pulled from the beam, in this part [lie] the ſpokes of broken wheels.

‖ and the ſigns [ſteps, tokens] of the torn [tattered] chariot are diſperſed all abroad.

He thunders, and ‖ with a ſteady hand hurls lightning at the Charioter: he took both life and wheels from him at one blow, and ſo quencht fire with fire. The frighted horſes, run ſeveral ways, and break all their tire; ‖ here lie the bridles, there the axeltree pulled from the Nave, here the ſpokes of broken wheels: ‖ Thus heaven was ſtrowed with the

ruins

ins of the
rn chariot.
t Phaeton
ith blazing
ir came
adlong down
rough a long
ſcent of ayr:
e a † falling
tar from the
right heaven
hich though
s do not fall
deed, yet
ems to us to
all,
hom the ri-
er Po (which
as far * di-
ant from
Phaetons
ountrey) did
yet] receive,
nd [ſo]
quencht Phae-
tons fiery
face.

‖is rouled head-long, the flame waſting [conſuming] [his] yellow [ſliming] hairs, and is carried for a long ſpace thorow the Ayrs: as a Star ſometimes from the clear heaven, which if it hath not fallen [yet] might ſeem to have fallen.

† *Stellæ cadere videntur, nunquam tamen cadunt.*

Whom † *Eridanus* doth receive, being the chiefeſt [river] in a differing region far from [his] countrey, and doth waſh [his] ſmoaking face.

† The river *Po* in *Italy*.

* *Non Italia Paduſa; longè diſtant ab Æthiopiâ.*

FAB.

FAB. 2.3.

Phaethusa, Lampetie, *and* Phœbe, Phaetons *Sisters, lamenting their Brothers downfal, by the favour of the Gods are turned into Poplar trees: their tears issuing from the boughs, and hardned by the heat of the Sun* (*as* Hesiod *and* Euripides *do fable*) *are turned into Amber:*

The *Hesiades*, *Phaetons* sisters, are turned into trees.

Mor. By their fall we are taught to shun excessive mourning; for whilst they immodeately lament their Brothers misery, themselves are turned into trees, and their tears to amber.

Great sorrows stupifie, and we lose the apprehension of grief by too much grieving.

Naiades, ἀπὸ τοῦ νάειν, *à fluendo. q. in fluentis habitant.* Faries of the fountains.

The *Hesperian* [*Italian*] Nymphs do give the corps smoaking with the

THE *Western Nymphs interre his reeking corps, and*

and fix this Epitah upon his Tomb: Here lies the ventrous Phaeton, who though he could not guid his fathers chariot, yet dyed in bold attempts.

But Phœbus *for grief withdrew himself; and if reports be true, they say that one day passed without the Sun: the flame gave light, so there was some good in that evil.*

* the three-forked † flame [of *Jupiter*] to the Tomb, likewise they sign the * stone with a verse [or Epitaph]

† Here *Phaeton* is placed, the carter [waggoner] of his fathers chariot, which [chariot] if he hath not held, yet he hath fallen * in great enterprises.

But the† father to be pitied [miserable] for [his] * sick sorrow had hid [his] covered countenance: & they report one day to have gone without the Sun, if so be that we believe [them:] the fires did yield light, and there was some use in that evil.

**Trifidum à triplici potestate; fulmen enim Jovis ferit, lucet, & adurit.*

† Flammâ, pro fulmine, Met. Efficient.

** Saxum, pro cippo & sepulchri saxo. Syn. gen.*

† Phaetontis epitaphium.

** Magna aggredi pulchrum atque magnificum est. Plin.*

† Pater (i) Apollo. Syn. gen.

** Luctu ægro: Met. effec. q. luctus ægros & mastos reddit.*

But after that *Clymene* hath ſpoken, what things ſoever were to be ſpoken in ſo great evils, mourning and mad,
And having rent [torn] [her] boſom, [ſhe] hath travelled through the whole world;

When Clymene *had ſaid what could be ſaid in ſuch a deplorable condition, clad in mourning apparel and half mad, ſhe wanders thorow the whole world,*

Oſſa, oſſa. Epanodos.

And firſt ſeeking [asking for his] liveleſs limbs, anon [asking for his] bones.

Repperit, P. additur per Epenthe. metri ergò.

Yet ſhe found [his] bones hid [buried] in a ſtrange bank [ſhore,]
And ſhe lay [fell] in the place, and hath bedewed [wet] the name read in the marble with [her] tears, and ſhe favoured [it, or kept it warm] with [her] open breaſt.

Seeking firſt his dead corps, and then his bones:
His bones ſhe found interred in forreign lands:
She grovels on the place, and bathed his name in tears, embracing the marble with her naked breaſt.

The:

the daugh-
rs of the
n lament.
kewise, and
d vain
ars to death,
ating their
reasts, they
ntinually call
haeton, who
ars not
eir com-
aints, and do
prostrate
his Tomb.

Four months
ere past,
nce they con-
nued their
ustomed
mentation,
hen Phae-
usa the eld-
fister
ould have
eeled on the
round, she
mplained

Nor do the * *Heliades* lament leſs, and they give tears [being] vain gifts to death, and beating [their] breaſts with [their] hands night and day, they call *Phaeton* that wil not hear [their] miſerable complaints, and they are amazed with the Sepulchre [or lie down upon it.]

* *Heliades, Solis filiæ, ἀπὸ τῦ ἥλιε* (i.) *à Sole & à fratre, Phaethontiades appellantur.*

The Moon had filled the circle with horns four times joyned.

† *Singulis quibúſq; menſibus luna repletur.*

Thoſe [Siſters] had given a yelling [crying out] after their manner (for uſe had made a cuſtom) out of whom *Phaethuſa* the eldeſt of the ſiſters, when ſhe would lie groveling on the ground, complained that [her] feet waxed ſtiff, to whom fair

More, morem. Polyptot.

Phaethuſa, à φαέθω, luceo, ardeo; filia Solis ex Neæra Nymphâ.

that

† Lampetie, ſplendor, à λάμπω, ſplendeo.

[bright] † Lampetie endeavouring to come, is retained [ſtayed] by a ſudden root [by a root ſuddenly ſprung up.]

The third [ſiſter] when ſhe did prepare to tear the hair with [her] hands,
Doth pul off leaves; this ſiſter [doth grieve] that her legs are held by the ſtock of a tree;
She grieves that her arms are made long boughs.

‖ thoſe things, the bark compaſſeth [doth embrace] [their] groins,

that her fee
were benum
med: to whom
the beautiful
Lampetie en
deavouring t
come, ſhe wa
ſtaid by ſixe
roots.
The third a
bout to tea
her hair, pul
led leaves [in
ſtead of it:
This [ſiſter]
grieves to ſe
her legs mad
wood, and tha
[ſiſter] to ſe
her arms be
come long
boughs.
And while
they wonder
‖at themſelve
the bark be
gins to gro
about their
thigh

thighs, and by degrees [it] compasseth the belly, ‖ breast, shoulders and hands: ‖ nothing remains but their mouthes calling for help from their mother Clymene.	‖ and the breast, and the, &c.	que, que, que Polysynd.
	‖ and there did remain [or stand out] onely mouthes calling mother.	Mater (i.) Clymene. Syn. Gen.
[But] what can the mother do, ‖ but run as fury drives her, now here, now there, and kiss them whilst she may?	‖ unless whether violence doth draw her, she go hither and thither? and whilst she may, doth joyn kisses.	
This doth not her content, she trys to pull them from themselves,	It is not sufficient; she assayeth to pull away the bodies from the stocks.	

Twice she breaketh off the tender boughs [branches] with [her] hands: but thence bloody drops do flow as it were from a wound.

And break the boughs; from thence flow drops of blood as from a wound.

Which so ever is wounded cryeth, O mother, I pray you spare,

The wounded daughter cryed, Spare mother, spare

Parce precor &c. Anaph.

Spare I pray [for] our body is torn in the tree.

I pray; for in the shape of trees you tear our bodies:

‖ farewel: the bark came at the last words:

And now ‖ adieu: with that the bark drew their lips together;

Thence tears do flow, and the Ambers dropping from the new boughs do wax stiff [hard] by the Sun, which [amber] the clear river doth receive, and doth send them to be carried to the Italian [Latine] women.

from these clear dropping trees, tears yearly flow, which being hardned by the Sun do grow to Amber, which

The Poplar affects the water, and therefore is placed on the banks of *Eridanus*.

which the clear † *river doth receive, and ſendeth as a fine gift to the Roman Ladies.*

† *Amnis, pro Eridano. Syn. Gen.*

FAB. 4.

King Cygnus *changed into a Swan.*

Cygnus King of *Liguria* being allyed to *Phaeton* by the Mothers ſide, lamenting his kinſmans downfal at the banks of *Po*, is changed by the Gods into a Fowl of that name, who having an Antipathy to the Celeſtial fires, now delights in Fens and Rivers.

CYgnus *the ſon of* Stheneleus *was preſent at this monſtrous change* [*of the daughters of the Sun into Poplar trees.*]

Cygnus the * *Sthenelian* off-ſpring [or the ſon of *Stheneleus*] was preſent at this monſter.

Monſtrum, à monſtrando, ſive à monendo, quaſi monorum, quod nos futurorum moneat.

* *Sthenelus*, à σθένος (i.) *potentia*, a Grecian Captain in the *Trojan* war.

Who although he be joyned to thee by the mothers blood, Yet O *Phaeton* he was never [to thee] in mind.

Who though he was allyed to thee O Phaeton *by the mothers side, yet was more neer in love.*

He having left [his] rule (for he had governed the people of the *Ligurians* and great cities) had filled the green banks & the river *Po* with [his] complaints, and the wood increased by [his] sisters.

† *Liguria* is that part of *Italy* which lies about *Genoa*.

He leaving his government (for he raigned in †Lyguria, *and governed its great cities) filled the green banks of the river* Po, *and the woods lately increased by his Sisters:*

When the voyce is diminished [made small] to the man, and † hoar feathers do counterfeit the hairs, and the neck is stretched far from the breast, and a joynt doth bind the red toes.

† *Jam mea Cygneas imitantur tempora plumas. Ovid. Trist. l. 4. el. 8*

At last his voyce grew small; white feathers rise instead of gray hairs, his neck is lengthned, red films unite his

his toes: His arms are turned to wings, his mouth a flat blunt bill; Cygnus become a Swan, will neither trust the heavens nor Jove, remembring how unjust his lightning was [against his Cousin Phaeton.]

A wing doth cover [his] side, a bill doth possess his mouth without sharpness (i.) he hath a flat bil: *Cygnus* is made a new bird, neither doth he commit himself * both to the sky, and to *Jupiter*, as being mindful of the fire sent from him unjustly,

Penna, pro, pennæ. Syn. Memb. numerus singularis pro plurali.

* *Ideò hoc fingitur, quia cygni nunquam altius volant.*

He now delights in lakes and ponds, detesting fire.

He seeketh ponds, and broad [wide] lakes, and hating fire,

He chooseth rivers for his habitation as being most opsite to flames.

He hath chose rivers contrary to flames, which he may inhabit.

Coronis

Coronis.

Eridanus, fracta ásq; evolvit in æquora sylvas,
Hesperiamq; exhaurit aquis. Hunc fabula primũ
Populeâ fluvium ripas umbrasse coronâ:
Cúmq; diem pronum transverso limite ducens,
Succendit Phaeton flagrantibus æthera loris,
Gurgitibus raptis penitus tellure perusta,
Hunc habuisse pares Phœbeis ignibus undas.
Non minor hic Nilo, si non per plana jacentis
Ægypti Lybicas Nilus stagnaret arenas.
Non minor hic Istro, nisi quod, dum permeat orbem
Ister, casuros in quælibet æquora fontes
Accipit, & Scythicas exit non solus in undas.

Lucan Pharsal. l. 2. p. 44.

ERidanus, then which no River gets
More ground, whole forrests rowls into the Sea
Oreturn'd: and robs of Rivers *Italy*.
They say that Poplars on this Rivers side
First grew, when *Phaeton* amiss did guide

The

The day; his wandring Chariot burnt these,
And scorcht the earth: all Rivers then were dry'd
But this; whose streams did *Phœbus* fire withstand,
Not less then *Nile*, if on plain Lybian sand
It flow'd like *Nile*: not less then *Ister* t'were,
Unless that *Ister* running everywhere,
The streams that fall into all Seas do meet,
And not alone the Scythian Ocean greet.

May. *Transl.* p. 34.

FINIS.

THE FIRST ELEGY

OF

Ovids *de Triſtibus*,

Tranſlated

GRAMMATICALLY,

And alſo according to the propriety of our *Engliſh Tongue.*

Very Uſeful and Neceſſary for the ſpeedy attaining of the Latine Tongue, for the retaining of what is learnt, and the recovering of what is loſt.

Parvum parva decent. Hor.

——*Ineſt quoq́ gratia parvis.*

London, Printed for *George Calvert*, and are to be ſold at his ſhop, the ſign of the *Half-Moon* in *Pauls* Church-yard. 1655.

The first Book of

Publius †Ovidius ‖Naſo, concerning ſad things.

* *Prænomen,*
† *Nomen.*
‖ *Cognomen*
He was a famous Poet born at *Sulmo.*

The firſt †Elegie.

† *Elegia, ab* ἔλεγος, *lamentatio,* a lamentable Song, *quia hoc potiſſimum genere carminis, miſerabiles hominum ærumnæ, & amoris querimoniæ ſolebant decantari.*

The Argument or Matter of it.

Proſopopæia, quâ perſonam libro ſuo accommodat.

IN this Elegy *Ovid* ſpeaks unto his Book, gives it a command to go viſit *Rome,* and directs it how to behave it ſelf (when it is come thither) according to time and place. Theſe mournful Elegies were

compoſed

composed in his baniſhment, partly at Sea, and partly at *Tomos*, a City of *Pontus*, where he dyed after ſeven years baniſhment from *Rome*.

O [my] little † book (neither do I envy [thee]) thou ſhalt go into † the city [without me] Woe's me, ‖ that thy Maſter may not go [thither] [Yet] go, but [go] ‖ undreſt, like an exiles book: Let thy habit ſuit with the time.

† *Liber* a Book, *liber* free, *Liber Bacchus*, the bark of a tree.

† *In urbem* (i.) *Romam. Syn. Gen.*

‖ that it is not lawful for thy maſter to go [with thee.]

‖ untrimmed, [not eloquent] like as it becometh [the book] of a baniſhed man to be: Thou being unhappy, have the habit of this time.

Cloath

Cloath not thy ſelf in purple hue;
Neither let blackberries cover thee with a purple [or bright] juice;

That dye beſeems not mourners.
That colour is not convenient for mournings.

Nec, nec. Anaph.

*Let not thy title be red, nor thy paper anointed with * Cedar;*
Neither let thy title be noted with vermilion [or red lead] nor thy paper be noted with Cedar.

* They did beſmear their papers with Cedar, Oyl, to preſerve them from moaths and rottenneſs: hence the proverb, *Cedro digna loqui*, To ſpeak things worthy of eternal remembrance.

White corners do ill ſuit with a ſable brow.
Neither ſee thou bear white horns on a black fore-head.

Neither let thy || brow be poliſhed with brittle pumice,
|| thy double foreheads, (*i.*) thy two outſides, or coverings.

But go uncomb'd with thy hair about thy ears.
That thou mayeſt ſeem hairy [unpleaſant] thy locks [buſhes of hair] ſpread abroad [or hanging looſe.]

Let theſe inſtruments or [trimmings] adorn happy books;

Such inſtruments may adorn happy books; [But] it becometh thee

‖ of my fortune.

to be mindeful of ‖ my [ſorrowful] condition.

Neither let it ſhame thee of [thy] blots, who ſhall ſee them,

Bluſh not at blots; for he that ſhall ſee them, may perceive that

‖ of my tears.

they were made ‖ with my tears.

‖ and ſalute grateful † places, with my words.

O [my] book go, ‖ and greet the City in my name;

† *Locus pro incolis. Met. Sub.*

Certainly [or truly] I will touch thoſe [places] with what foot it is lawfu'.

For I will go thither on thy paper feet.

If

If there be any amongst that people who remembers us,

If there shall be any as not unmindful of us in that people,

If any one shall ask what I do; ‖ Say, I live, but am not well;

If there shall be any who by chance shall ask [demand] what I may do,
‖ Thou shall say that I live, yet thou shalt deny that I am safe [or well:]

And that I live is Cæsars clemency.

† Also that I have that gift of God that I live.

† And that my God doth freely give me this life.

If more they ask, be silent, bid them read:

And so thou being silent to one seeking more [words, tell him] he must read:

And take heed thou speak no more then shall be needful.

Beware lest by chance thou mayest speak what is not needful.

The Reader being admoniſhed, forthwith will repeat my crimes [or offences]

The intelligent Reader will preſently call to minde my faults,

Hypallage.
Publicus, pro publicè.
Græciſ.
Ore, pro voce. Met.
Efficient.

And I ſhall be made [or accuſed as] guilty publ kely in the mouth of the people.

And I ſhall be proclaimed as guilty by the mouthes of all,

E in *Cave* is ſhort, becauſe of old it was of the third conjugation, though now it be of the ſecond, and ſo is long according to the Rule.

Do thou beware [leſt] thou defend [me] although thou ſhalt be bitten with [hard] words.

Yet ſee thou defend not thy ſelf, though thou be reproached.

An

An ill cauſe is made worſe by defending it.	A cauſe not good will be greater by defence.	By mincing and excuſing a ſin we aggravate it; a plain and naked confeſſion is the beſt Apology.
Thou ſhalt finde ſome who will lament my baniſhment,	Thou wilt find ſome one who may ſigh that I am taken away,	
Who cannot read my verſes without tears:	Nor can read thorow thoſe [verſes] with dry cheeks [or eyes]	
Wiſhing in's heart (leſt ſome wicked informer ſhould hear,)	And may wiſh with himſelf being ſilent, leſt any evil man hear,	
That † Cæſar would relent and mitigate my puniſhment.	Let my puniſhment be light, † *Cæſar* being appeaſed.	† *Auguſtus Cæſar, Syn. Gen.*
Whoſoever he be that would have Cæſar pitty me,	Who ſhall be willing that the Gods be appeaſed [pacified] to miſerable men,	

* *Nos, Enallage num. v. Keckar. Rhet. p. 317.*

* We alſo do pray, that he be not miſerable [wretched] whoſoever he ſhall be.

I alſo wiſh that he may never be wretched.

And what things he ſhall wiſh [or will] let them be ratified [confirmed] and let *Cæſars* anger being taken away give me to dye in my own Countrey [or in my Country ſeats.]

Let his wiſh be granted; and let me have Cæſars *favour to dye in my native countrey.*

O book that thou mayeſt perform my commands, peradventure thou ſhalt be blamed,

O my book, when thou haſt accompliſhed my commands, yet ſome will blame thee,

And ſhalt be reported [to be] leſſer then the praiſe of my wit.

And report thee too low for my invention.

[But]

[But tell him] tis the part of a judge to weigh both time and matter; the time being conſidered (O my book) thou deſerveſt praiſe.

Tis the duty[office] of a judge, to ſeek [or ſearch] as matters, ſo [to ſearch] the times of matters; the time being ſought, thou ſhalt be ſafe.

Verſes ſhould come from quiet breaſts, But my times are clouded with many ſorrows.

Verſes come forth brought from a † clear mind: Our times are cloudy with ſudden evils.

† *Sereno* (i.) *alacri, nec obducto curarum nube. Metaph. Noſtra, Enal.*

Verſes call for privacy and leiſure; But ſeas and wind and ſtormy winter diſturb me.

Verſes do ſeek a ſoritary place, and the reſt of one writing; The ſea doth toſs me, the winds do toſs me, the cruel winter doth vex me.

Carmina, Carmina. Anaph. Carmina (i.) *homines carmina facientes. Met. effec. Opus pro authore. Me, me, me, Anaph. Hyems pallat. & Zeug. ma.*

Carminibus (i.) hominibus carmina facientibus. Met. Effec. ut antè.

All fear is abſent from verſes; I being undone now do think that the ſword will ſtick in my throat [bone] and [that even] now.

Poets ſhould be free from fear; but I ſtill look when the enemies ſword doth cut my throat.

Alſo the juſt judge will wonder at theſe [verſes] which I make; And will read [my] writings ſuch as they are with pardon.

So that a candid Reader will admire my verſe, and read with favour what I have written.

Mæonides, Homer the ſon of *Mæon. nomen Patronymicum.*

Give *Homer* to me, and behold ſo many misfortunes [dangers,]

Give me great Homer, *let him have my ſorrows,*

All wit will fail [be forgotten] in ſo great evils.

Tis enough to bereave him of all his wit.

In

In fine, my little book, regard not fame,
To conclude, O book remember to go careleſs of fame.

Nor be aſhamed of diſpleaſing.
Neither let it be a ſhame to thee being read to have diſpleaſed.

Since fortune doth not favour us,
Fortune doth not yield herſelf ſo proſperous to † us,

† *Nobis. Enal.*

Tis in vain to hunt after praiſe.
That a regard may be had of thy praiſe to thee.

Whilſt I was proſperous, I was tickled with a deſire of honour,
So long as I was ſafe and ſound; I was touched with the love of a title,

And ſought to be accounted ſome body.
And I had [there was] to me an earneſt deſire [or a burning love] of ſeeking a name.

Now I feign verſes, and I hate the †ſtudy which hath hurt me;

But now I loathe verſes, and hate that wit of mine which hurt me, and brought me into baniſhment.

†*Studium* (i.) *Poetices ſtudium, quod mihi exilium attulit. Syn. Gen.*

Thus my wit was the cauſe of my baniſhment. *Epiphonéma. Sic fuga, non juga.*

Let it be ſufficient: ſo baniſhment is gotten by my wit.

Yet go thou; and ‖ *view* Rome *for me;*

‖ behold *Rome* for me who mayeſt [but I may not;]

But let none own thee for mine;

——*Poſſem nunc meus eſſe liber!* So ſome books. O that I could enjoy the priviledge of my book! and ſo go to *Rome.*

The Gods ſhould cauſe, thou mayeſt not be my book.

Nor think that thou canſt come unknown to the people, becauſe thou comeſt as a ſtranger into a great * *City.*

* *In urbem* (i.) *Romam. Syn. Gen.*

Al-

Although thou want a title [yet] thou wilt be known ‖ by thy colour.	‖by thy hue, or stile.	
And though thou wouldst, yet thou canst not be unknown to be mine.	Wouldst thou dissemble [yet] it is manifest that thou art mine.	*Liquet, non, licet.*
However enter ‖ secretly, lest my verses may hurt thee;	‖ privily.	
They have not the favour which formerly they had.	They are not as in times past they were full of favour.	

† Ob

† *Prolepſis.*

If there ſhall be any who may think that thou muſt not be read, becauſe thou art mine, and may caſt [thee] out of his boſom.

† *Ob.* If any think tis dangerous to read thee, and ſo ſhall reject thee.

Ovids three books of Love (tis conceived) brought him into baniſhment.

Say, look on the title; I am not a Maſter of love; That work hath now given the puniſhment which it hath deſerved.

A. *Bid him read the title; I teach not love here, I have payed dear for that work already.*

Peradventure thou mayeſt expect whether I may command thee being ſent to clime into high Palaces, and into *Cæſars* houſe.

Perhaps thou expecteſt that I ſhould bid thee aſcend to Cæſars *Palace, and to his Royal Court:*

But let thoſe Palaces and † the Gods there pardon me;

Let the Royal [magnificent] places pardon me, and the Gods of [thoſe] places:

† *Locus pio incolis. Met. Sub.*

Since the thunderbolt which ſcared me came from thoſe Towrs.

The lightning hath come from that tower on this [my] head.

I know indeed that milde Deities do dwell there: Yet ſtill I fear thoſe Gods which hurt me.

Indeed I remember moſt mild divine powers to be in thoſe ſeats [dwellings:] but I fear the Gods which have hurt [me.]

Nocuere (i.) exilio affecêre. Sym. Gen.

The fearful Dove which is once wounded with the talons of the Hawk, trembles at the leaſt noyſe of the wing.

The *Pigeon* [formerly] made wounded by thy nails [talons] O Hawk, is frighted with the leaſt noiſe of a wing.

Apoſtrophe ad accipitrem.

Nor

Nor if any Lambis ſhaken out of the teeth of the greedy Wolf [or delivered out] dares ſhe depart far from the folds.

Nor dares the Lamb once bitten by the Wolf go far from the fold.

Phaeton would ſhun heaven if he were alive [or, if he did live] and he would not touch the horſes which fooliſhly he had wiſhed for.

Were Phaeton *now alive, he would take heed of heaven, or of touching thoſe horſes of the Sun.*

Jovis arma (i.) *Iram Auguſti. Auxeſis.*

Alſo I confeſs I fear the weapons of *Jupiter*, which I have felt.

So I once ſmitten confeſs that I fear Joves *dreadful darts;*

I ſuppoſe that I am ſought by that hurtful [hateful] fire.

And when he thunders, I think I am he that ſhall be ſmitten.

The

The Grecian ſhips once ſhattered at Caphareus,

Whoſoever in the Grecian fleet hath ſhunned [the hill] * *Caphareus.*

* A high hill of *Eubœa* by which the Grecian Navy was ſore afflicted for the death of *Palamedes.*

Do always ſteer their courſe far from Euboia:

Doth alwayes bend [turn back] his ſails from the † *Euboike* waters.

† *Eubœa*, an Iſle in the Sea.

So my weather-beaten bark once ſmitten with a furious ſtorm,

And my boat once ſmitten with a great ſtorm,

Fears to come nigh that place again.

Trembles to go unto that place, in which ſhe was hurt.

Therefore my book beware, and look about thee with a fearful mind.

And be content that the common people read thee.

Let it be ſufficient for thee to be read by the middle [or mean] common people.

Whilſt

V. Metamor. Ovid. l. 8. *Icarus* was ſon to *Dædalus*, who deſpiſing his fathers counſel flew too high, and ſo melted the wax which held his feathers together, he fell into the ſea, which is now called *Mare Icarium*.

Whilſt *Icarus* doth ſeek too high things with his weak wings, he hath made names to the *Icarian* waters.

Whilſt Icarus *doth ſoar too high with his waxen wings, he falls into the* Icarian *Sea.*

Yet it is hard to ſay whether here thou mayeſt uſe oars or wind:

Yet whether thou ſhouldſt uſe thy oars or ſails I know not:

Both the matter and the place will give [thee] counſel.

Time and place muſt direct thee.

If thou ſhalt be delivered to a quiet [free man,] if thou ſhalt ſee all things milde, if anger ſhall break her *own ſtrength.

If thou find Cæſar *quiet, and all things milde, no anger ſtirring,*

[* her forces.]

If there ſhall be any who may deliver thee doubting and fearing to go [to *Cæſar*] and yet may ſpeak a few words before, [then] Go.

Or if ſome Courtier ſhall preſent thee to Cæſar, *And ſhall ſpeak to him in thy behalf, then go,*

And

And prosper; I wish thee better success then thy master, and that thou mayest help to ease my misery:

Mayest thou come thither in a good time [day] and more happy then thy master himself, and mayest thou lighten [mitigate] our evils.

For he alone that hath made my wound, can cure it, like Achilles; *whose Spear could both hurt and heal, cure and kill.*

For either no man, or he alone who hath made my wounds, can take them away after the manner of *Achilles.*

Achilles Telephum hastâ percussum eâdem persanavit.

Onely beware lest thou hurt me, instead of helping me:

Onely see lest thou hurt, whilst thou wilt profit:

for my fear doth surpass my hope.

for our hope is less then the fear of mind.

Take heed of stirring appeased wrath,

And what anger did rest, beware least being moved it may be fierce again,

And [ſo] thou mayeſt be another cauſe of puniſhment [to me.]

And [ſo] thou bring a ſecond trouble on me.

Yet when thou ſhalt be received into our ſecret room,

But when thou ſhalt come to my ſtudy again,

And ſhalt touch little coffers [or caſkets to keep jewels in] thy houſe,

And be ſet on the little ſhelves prepared for thee;

There thou ſhalt behold thy Brethren placed in order:

There thou ſhalt ſee the reſt of my books ſet in order,

All which the ſame ſtudy [or labour] hath ſtudied diligently.

All which my induſtry did compoſe.

The other multitude doth ſhew open titles publikely [openly,]

The other have their titles on the outſide,

And doth bear his names on a naked forehead.

And wear their names on their open foreheads.

Is idem in the neut. gen. is ſhort, in the *maſc.* long.

Vigilo, to watch, to be very diligent.

But

But three lie hid in the dark,

Thou shalt see three lying hid afar off in an obscure place.

His three books of Love.

And these as all men know, teach that Art of Love which needs no teaching.

Also these teach [how] to love, which no man knows not (*i.*) every man knows. Two Negatives make an Affirmative.
Or, also what every man knows, these [books] do teach to love.

Shun these, or if thou darest be so bold,

Either fly these [books] or if thou shalt have countenance [or boldness] enough,

Call them unnatural murderers of their father.

† See thou call them *Oedipodes* and *Telegones* [or *Oedipasses* and *Telegons*.

†Who both shew their own fathers unawares. *Oedipus* killed his father *Laius*, and *Telegon* his father *Ulysses*.

I intreat thee if thou love me that thou love none of these three, although they teach Love.

And I do admonish thee concerning three [books] if thou have any care of thy parent, that thou love not any one [of them] although it shall teach [thee to Love.]

I have also 15 books of Metamorphoses which are

Also there are thrice five volumns of changed form [shape.]

verſes lately ſnatch-
from my burial [or
funerals :]

verſes lately
preſerved
from my fu-
nerals.

I command that
thou ſay to theſe,
that thecountenance
of my condition
may be regiſtred a-
mongſt[theſe]chan-
ged ſhapes [bodies.]

See thou tell
them, that the
ſad change of
my fortune
may fitly be
ranged a-
mongſt theſe
changed
ſhapes.

For that [fortune]is
ſuddenly made un-
like to the former
[fortune.]
And now to be la-
mented [which] was
joyful in ſome time.

For my preſent
condition is
far different
from what it
was,
And that
which was
ſometimes
proſperous, is
now ſad and
lamentable.

‖ Truly I had to
commit more things
to thee, if thou as k-
eſt[deſireſt toknow]

If thou ask
‖ what further
ſervice I will
command
thee,

thee; I have more to ſay to thee, but I fear I ſhall ſtay thee too long:

But I fear to have been the cauſe of ſlow delay [to thee]

And ‖ ſhouldeſt thou carry with thee all my mind,

‖ O book, if thou ſhouldſt bear all things with thee which come to remembrance,

Thou wouldſt be an heavy burthen to the bearer.

Thou wouldſt be a great pack to [him] that bears thee.

The journey is long, therefore make haſte, whilſt I live here alone, in a land far diſtant from my own Countrey.

The way is long, haſten; the utmoſt world muſt be inhabited by † us, a land remote from my land.

† *Nobis. Enall.*

Terra pro urbe urbe pro Roma; & Met. Sub. & Metalepſis.

FINIS.